

A MAGAZINE
FOR LESBIAN/GAY
LIBERATION

THE BODY

Politics

Nº 1
JANUARY 1988
\$2.50

DIRTY WORDS

*Michael Lynch on the need to
speak sex to stay safe*



JOVETTE

MARCHESSAULT

*The power and magic
of lesbian visibility*

**NO TEARS
FOR QUEERS**

*Fag bashing as a
victimless crime*

DIRTY PICTURE

*David Veresota on the
Vagaries and victimhood
in 'The Male No-*

Coming

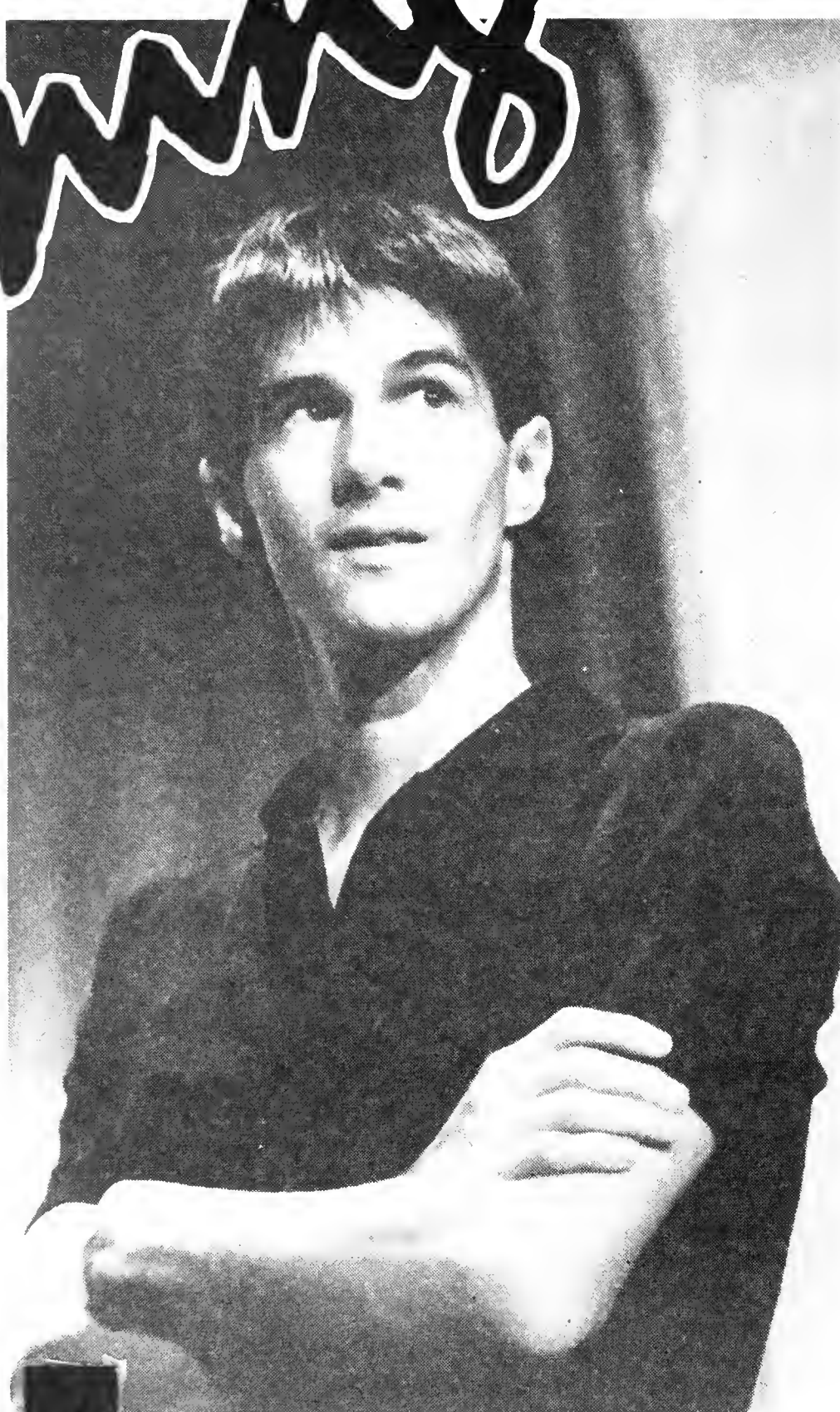
*The Body Politic's
highlights of what's
happening in
January*

IN MONTREAL

● **Dignity/Dignité National Conference.** The Montreal chapter of Dignity Canada Dignité will host the group's National Conference, May 16-19, 1986. This is the first time that the Canadian group will meet as a distinct body. The conference will be presented in English and questions during discussions may be put forward in French. Expected speakers include MP Svend Robinson, Dr Norbert Gilmore of the National Advisory Committee on AIDS and Gerry Morris and Pat McCarney of the Centre for Spiritual Growth, Faith Development and Self-acceptance in the Believing Homosexual. Registration: members \$80/non-members \$95. You can also register for specific events. For more information, write to Dignity Canada Dignité, National Conference Committee, CP 1045, Succ H, Montreal, Canada, H3G2M9 or phone (514) 937-6291.

● **New Year's Eve/Jour de L'An.** As usual, the city will be in full party gear for this annual bash. The ADGQ will be hosting a big dance at the CEGEP de Vieux-Montréal (Ontario & Sanguinet, Metro: Berri) on the Saturday before New Year's, that's December 28. Tickets are \$5 in advance/\$6 at the door. For information, call ADGQ at 843-8671 in the evenings. On New Year's Eve, every bar in town is putting on a big to do. Check the December issues of **Fugues** and **Cruise** (available gratuit at most gay haunts) to find the party for you.

● **Le Choix d'un Peuple.** Now that Bourassa is back at the helm of our Belle Province (even if he hasn't quite made it into the



IN MONTREAL: Being At Home With Claude. Lothaire Bluteau as the young hustler who works Dominion Square for money and Mount Royal for fun in the hot summer of 1967. One day it all snaps and he murders a university student. See review by Alan McGinty, right.

National Assembly yet!) you might be interested in seeing a documentary of the beginning of the end for the people who included gay rights in the Quebec Charter of Rights. **Le Choix d'un Peuple** is a documentary about the May, 1980 Sovereignty-Association referendum, in which the Parti Québécois took the big gamble—and lost. It promises to pull no punches. Office National du Film, 200 boul Dorchester O. Metro: Place d'Armes. Information, 283-8229. Admission \$2.

● **Neige Rose.** Lesbian and Gay Friends of Concordia will be hosting a dance with the theme "Pink Snow" on Saturday January 25. Doors open at 8:30 and the party lasts until 2am. The group's first dance of 1986 is at a new location: The Mezzanine of the Hall Building at 1455 boul de Maisonneuve. Metro: Guy. This should come as a relief to those who didn't enjoy climbing 7 flights of stairs last time. Admission is \$3 for all.

● **AIDS Forum.** Sponsored by Lesbian and Gay Friends of Concordia, featuring various medical professionals. There will be an information session, followed by a question-and-answer period. This forum will be one of the many different events happening around Montréal during Gay Week 1986 (contact ADGQ for more information about other events.) The date of the AIDS Forum is Friday February 7, from 7:30-10:30pm. Concordia University, Hall Building, Room H-937. 1455 boul de Maisonneuve. Metro: Guy. For more information, call LGFC, 848-7414.

Reported from Montreal by TBP correspondent Alan McGinty. For the most up-to-date information on events in Montreal, pick up the latest issue of **Le Petit Berdache**, Call (514) 843-8671 for locations.

IN REVIEW MONTREAL

● **Being At Home With Claude.** Definitely one of the most interesting offerings of this past fall's theatre season in Montréal, **Being At Home With Claude** completed a very successful run during November and December at Théâtre de Quat'sous. It was written by one of Québec's up-and-coming young playwrights, René-Daniel Dubois.

The play was unanimously well received by Montréal critics, garnering glowing reviews from all. This in itself is interesting, given the subject matter and the mainstream audience which viewed the play. More about that later.

"Being..." is the story of a young gay hustler who works Dominion Square in the summer of 1967. The action takes place on Canada Day, with the play opening at the end of a marathon interrogation session at the police station, one week later. The hustler gradually breaks down and confesses his guilt in the murder of a young university student. Marred perhaps by a little too much yelling and some unnecessary lighting and music effects, the hustler's tale is captivating indeed. During the final monologue leading to the actual confession, he bares his tortured soul to the attentive policeman, commenting on his loneliness, depression and nymphomania—he works Dominion Square for money and Mount Royal for fun. The entire play is interspersed with smart-ass witticisms from both the hustler and the cop, which makes for an interesting combination of hilarity and raw emotion.

Lothaire Bluteau did a remarkable job of capturing the essence of the mixed-up hustler—right down to the body language. Through his movements he managed to convey a mixture of cockiness, nervousness, sensuality and hyperactivity confined. The cop was slightly wooden at times, but was generally effectively portrayed by Guy Thauvette.

As an interesting sociological aside regarding the subject matter, it was especially gratifying to see the lead character's gayness taken so completely in stride by reviewers. There was a complete absence of rapid generalizations about gays and gay lifestyles. There weren't even any "more-liberal-than-thou" comments like "you don't have to be gay to enjoy it..." It is also unlikely that many straights were drawn by the "titillation factor" as reviewers restricted their comments to the intrinsic drama of the story and the powerful and skillful exploration of twisted emotions. It makes one wonder why we don't see more gay themed plays in this city.

There is no word at this time about either another run, or an English translation of the play.

Alan McGinty

Got something coming? Get it into Coming! Send information and photos to: Coming, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Deadline for February events: Tuesday, January 7, 5pm.

IN NORTH BAY

● **Masquerade Dance.** A New Year's Eve dance sponsored by Gay Fellowship of North Bay. December 31. Advance tickets, \$5. Controlled BYOB bar. For information, call the phoneline at (705) 476-3761.

IN TORONTO

● **Souvenirs.** A new play by Sheldon Rosen about a group of people on a South Sea island about to face a revolution. One of them, a "very attractive, sensual Australian" in his mid-twenties, exploits his bisexuality. A co-production by the Shaw Festival and Factory Theatre, directed by Duncan McIntosh. Previews December 27, opens December 31, runs through January 26 at Factory Theatre, 125 Bathurst St. Call 864-9971 for tickets.

● **This is for you, Anna.** A meditation on women and violence, subtitled "A spectacle of revenge." From one central event—the true

story of Marianne Bachmeier, a West German mother who violently avenged her daughter's murder during the killer's trial—the production moves "imagistically" to other women, other circumstances. Hovering over everything is the question: *What happens when a victim strikes back?* The show was conceived as a performance piece in 1983 for the Partisan Gallery and was written and directed collaboratively by the women of the Anna Project: Suzanne Odette Khuri, Anne-Marie MacDonald, Banuta Rubess and Maureen White. At Theatre Passe Muraille, 16 Ryerson Ave. Preview January 14, 8:30. Opening January 15, runs until January 26. Tuesday-Saturday, 8:30, Sunday 2:30. Tickets \$7 weekdays/\$9 weekends. For more information about the show, call 961-7202. For reservations, call 363-2416. The show is produced by the Anna Project, just returned from a successful tour of England, and Nightwood Theatre.

● **As Is.** A Toronto production of William Hoffman's award-winning play about Rich, a writer and a runner who has AIDS, and his friendship with Saul, his former lover. The play premiered in New York City in March of this year, and was nominated for three Tony Awards, including Best Play. Previews January 2-7, runs January 3-February 2. Performances Tuesday, Wednesday & Thursday, 8:30pm; Saturday 5pm—tickets \$9. Friday at 8:30 and Satur-

day at 9, tickets \$12. Sunday at 2:30 is pay-what-you-can. Toronto Free Theatre, 26 Berkley St. Box office: 368-7601.

● **ACT Gala Benefit.** The final preview performance of *As Is* will be a gala benefit for the AIDS Committee of Toronto. Tuesday January 7, 8:30pm. Tickets on sale at the special Art 4 AIDS Box Office, 66 Wellesley St E, 2nd floor. Hours: Monday-Friday, 2-7:30pm, Saturday, 11am-6pm. 926-0162. The performance will be at Toronto Free Theatre, 26 Berkley St. For general information about AIDS and ACT's programmes, call 926-1626.

● **Alli Alli Oh/Islands.** Canadian playwright Margaret Hollingsworth's two plays performed together as they were meant to be for the first time. Tarragon Extra Space, 30 Bridgman Ave. Preview January 7, show runs January 8-26. Times: Tuesday - Friday, 8pm, Saturday, 4 & 9pm, Sunday, 2:30pm. All perfor-

Community Centre.

● **Tools for Peace.** On January 20, Tools for Peace begins a lobby of the government to increase aid to Nicaragua and play a larger role as "peacemaker" in Central America. They are asking people to write letters to their MPs and to External Affairs Minister Joe Clark to express support for this project. For a sample letter or more information, call Barbara Stewart, 533-1849. The group will hold a mailing work party, January 4, 10am-2pm, 736 Bathurst St.

● **Danny Grossman Dance Company.** The company's seventh season at Harbourfront will feature two programmes of repertory and new work, including three Toronto premieres. The performances on January 21, 23 & 25 will feature *C'est Plaisir*, a work inspired by Collette's *The Pure and the Impure*, her recollections of women of uncertain



IN TORONTO: "What happens when a victim strikes back?" Marianne Bachmier walked into a West German courtroom and calmly killed her daughter's murderer. Maureen White and Suzanne Odette Khurin in "This is for you, Anna" at Theatre Passe Muraille, January 14-26. A meditation on women and violence, "a spectacle of revenge."



IN TORONTO: Near and Far. Fred Besselink's impressions of Grand Manan and Toronto at Yorkville Public Library, January 3-30.

mances \$7.50 and \$9.50 except Sunday pay-what-you-can.

● **Black Tie and Tutu.** A dance sponsored by the Gay Community Dance Committee. New Year's Eve (Tuesday December 31). At the Concert Hall, 888 Yonge St. 9pm to 6am. Tickets at Glad Day Books, 548A Yonge St, \$15 advance, \$17 at the door, \$5 after 2:30am. DJs are Greg Howlett upstairs and Ilona Laney and Dole downstairs.

● **Near and Far.** An exhibition of watercolours from Grand Manan and Toronto by Fred Besselink. Yorkville Public Library, 22 Yorkville Ave. January 3-30. Hours: Monday, Wednesday & Friday, 8:30-6, Tuesday and Thursday, 8:30-8:30, Saturday, 9-5.

● **Cat's Cradle.** An installation based on the fragility of human relationships, the tenuous links that individuals have with each other as they struggle to communicate. Work by Elaine Cohen, Gallery 940, 940 Queen St E. Opening January 8, discussion with the artist January 18, 2pm at the gallery.

● **Women's Cultural Network.** "Separation and/or Integration: Feminists working within the Patriarchy." Discussion January 14, 7:30pm. Women's Cultural Resource Centre, 455 Spadina Ave. 593-0058.

● **Intergenerational Group for Lesbians and Gay Men.** General meeting Friday January 17, 8pm. 519 Church St

or dissimulated sex and their responses to the male element. "Anxious and veiled, never exposed to the light of day, these creatures wander, wonder and implore in a whisper." The original score for this work was commissioned from Ann Southam. The programme January 22, 24 & 26 includes the duet from *Nobody's Business*, a "bantering homoerotic couple dance" to Joe Turner's rendition of *T'Ain't Nobody's Bizness If I Do*. Critics have compared Grossman to Chaucer for eliciting "healthy, hearty sexual guffaws" from his audiences. There will be a special performance and reception January 26 at 3pm. Tickets are available by calling the Premiere Dance Theatre Box Office, 869-8444 or any BASS outlet. Prices range from \$9-\$16.

● **Black Perspectives Gala.** A cultural commemoration in honour of Dr Martin Luther King Jr, featuring the premiere of a Rhombus media documentary on Black Perspectives. Live performances by Mystique, People of Promise, Dionne Brand, Clifton Joseph and Marlene Philip. Screening January 18, 7pm, Ryerson Theatre, 43 Gerrard St E. Reception following at Oakham House, 63 Gould St. Tickets are \$10 in advance, \$12 at the door. For more information, 962-9131 or 469-1458.

THE BODY Politic

"The liberation of homosexuals can only be the work of homosexuals themselves."
● Kurt Hiller, 1921

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Xtra!

Ken Popert (coordinator), Paul Baker, Lysena Bertoli, Jon Kaplan, Dayne Ogilvie, Phillip Solanki, Lee Waldorf

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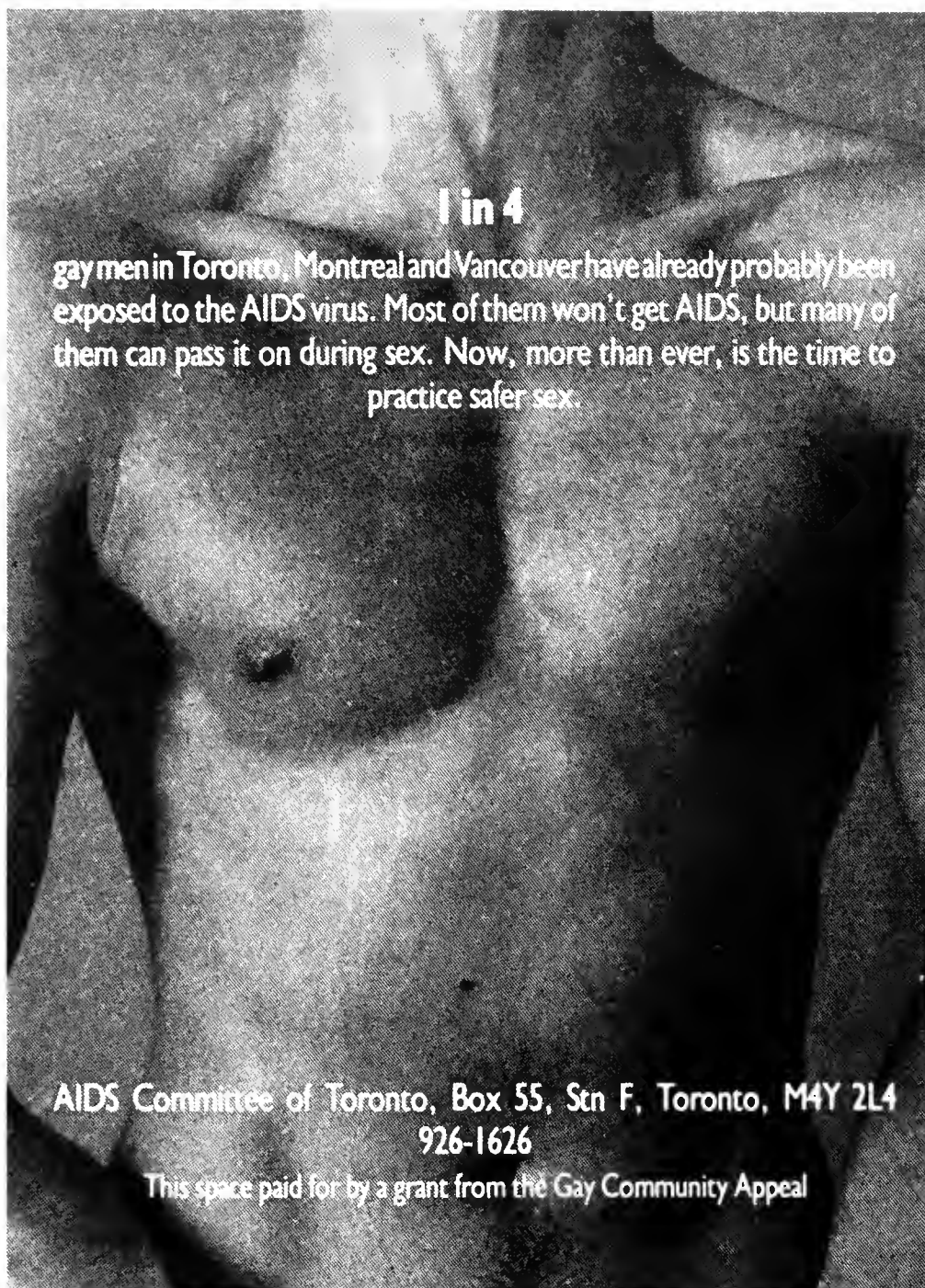
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1 in 4
gay men in Toronto, Montreal and Vancouver have already probably been exposed to the AIDS virus. Most of them won't get AIDS, but many of them can pass it on during sex. Now, more than ever, is the time to practice safer sex.

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Pick it up when you go out

XTRA!



IN TORONTO:

Marion Gilsenan (l) and Dawn Ritchie in *Alli Alli Oh/Island's*. See listing.

● **Black History Month Art Show.** Black Perspectives is seeking submissions for a group show in honour of Black History Month—February '86. The theme is "Black History, past, present and future" and novice and professional work is welcome. Deadline for submissions is December 31. For more information, call 469-1457/1458.



IN TORONTO:

Tools for Peace. A major lobbying campaign begins January 20 to try to convince the Canadian government to play a larger peacemaking role in Central America.

● **Queen Kelly.** The first television showing of a restored version of Eric Von Stroheim's epic, starring Gloria Swanson. Diligent viewers will recognize scenes as being from the film that Nora Desmond shows in *Sunset Boulevard*. Saturday January 4, 8pm, TV Ontario.

● **David Hockney.** A television special, filmed with Hockney at his house in Los Angeles, following the process of making a "joiner" photograph from the initial idea through to the

final work. The show examines how Hockney's interest in photography has evolved over the past 20 years, and how it has affected his best-known paintings. The show contains a piece of art history—the first moving Hockney original. The artist filmed a friend from nine different angles that were later, under his direction, optically printed on the same frame of finished film. Monday January 6, 9pm, TV Ontario. For information, call 469-1457/1458.

● **Imagine.** The "global rock reggae" band performs original material at the Rivoli, 334 Queen St W. January 30. Admission \$3 at the door.

● **Gay and Lesbian Youth: Planning for the Future.** A one-day conference organized by Central Toronto Youth Services. \$20 registration fee. Call David Kelly, 977-1163 for more information.

For the latest information on what's going on in Toronto, call 923-GAYS (923-4297), or pick up a copy of *Xtra!*, published twice a month by the people at The Body Politic, and distributed free in bars, clubs, theatres and restaurants across the city.

IN HALIFAX

● **Art by Gay Men.** The fourth annual art by gay men show will be held in Halifax from February 3 to 22, 1986 at the Centre for Art Tapes, 2156 Brunswick St. The theme of

ing with the Centre for Art Tapes' mandate, works containing a video or audio component will be particularly welcome. Works in any medium, however, will be considered

A grant of \$500 from the Canada Council's exhibitions funding to the Centre for Art Tapes has been confirmed to cover promotional expenses and artists' fees. Organizers hope to explore other funding sources, including gay community organizations. Coinciding with the show will be a visit to the Centre for Art Tapes from Toronto gay video artist John Greyson, funded separately through the Centre's workshops programme. Organizers also plan an event to mark **Pink Triangle Day**, February 14, perhaps involving readings, performances and films.

Written proposals should be sent to Robin Metcalfe, 6046 Williams St, Halifax NS,

B3K 1E9 or Jim McSwain, 2125 Brunswick St, Halifax NS, B3K 2Y4.

● **Rumours New Year's Celebration.** The party starts with a cold buffet at 10pm, December 31 and lasts until 3am January 1, 1986. Admission is \$5 for members/\$7 for non-members and there'll be door prizes, party favours and a count-down of the most popular songs of 1985. For information call 423-6814 and don't forget: through the month of January Monday night is men's night and Tuesday night is women's night at Rumours.

● **Kiss of the Spider Woman.** The *Advocate* calls it "the gay film of 1985." Brazilian director Hector (Pixote) Babenco's adaptation of Manuel Puig's novel takes place in Argentina under the military junta. William Hurt won the Best Actor award at Cannes for

IN TORONTO: The Danny Grossman Dance Company. At Harbourfront's Premiere Dance Theatre, January 21-26 with two programmes. "C'est Plaisir" (below) is based on Collette's "The Pure and the Impure" with an original score by Ann Southam.

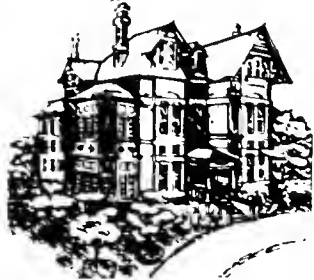


this year's exhibition is **Beauty and the Beast: Alternative Male Visions**. The show is open to gay male artists of the Atlantic provinces. The organizers have also invited the Montreal photographer Evergon, and the Toronto gay art collective JAC to participate. Interested artists are asked to submit brief written descriptions of their proposed work to the organizers by Friday December 13, 1985.

Due to limited wall space, works which are small or free-standing or which can be displayed against a window will be favoured. In keep-

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his portrayal of an effeminate gay man who charms fellow prisoner Raul Julia, a dour Marxist revolutionary, by recounting the plots of 1940s B-movies. Sonia Braga in the title role. Not to be missed! At Wormwood's, January 3-9, 7pm and 9:15 each evening. Admission \$3. For information, call 422-3700.

● **Victory.** The world premiere of a new play by Tom MacDonnell about the turbulent events that marked the close of the last war in Halifax, including the VE Day riots. At Neptune, January 3-26. Admission \$10, \$13 and \$14. Call 429-7300 for reservations.

● **The Continuing Thread.** Four Nova Scotia textile artists explore the social, political and gender meanings inherent in cloth. At the Eye Level Gallery, 1585 Barrington St., Suite 306, from January 7-25. Call 423-6412 for information.

● **Battleship Potemkin.** This 1925 Soviet dramatization of one of the events leading to the Revolution is a breath-taking cinematic event, one of the landmarks of twentieth-century film. Gay director Sergei Eisenstein liked to point his cameras at sturdy young sailors. At the NFB, 1571 Argyle St., January 9-10, 7 and 9pm. Admission \$2.50. Call 422-3700 for information.

● **Midnight Cowboy.** This Oscar-winning tale of a would-be gigolo from Texas who winds up as a hustler on the streets of New York startled people in 1969 with its inclusion of gay subject matter. Jon Voight is all hunky

tionships between women whose lives are bound up together. At Wormwood's, January 24-26 at 7 and 9pm. Admission \$3. Call 422-3700 for more information.

Reported from Halifax by TBP correspondent Robin Metcalfe. For the latest information on events in Halifax, call the Gayline at (902)423-1389.

IN VANCOUVER

● **Women's Dance.** Sponsored by the UBC Women's Centre and Gays and Lesbians of UBC. Saturday January 25, 8pm-12:30. The Student Union Party Room, University of British Columbia. Tickets are \$3/\$4. Childcare available. For information, call 228-2163 or 228-4638.

● **West End Community Centre.** The Centre's innovative Community Relations Committee is presenting two lectures in January as Town Hall Meetings. January 14, 8pm: internationally renowned constitutional expert Professor Edward McWhinney from Simon Fraser University will speak on the Charter of Rights and the implications for our society. January 26, 2pm: Don Larventz, contributor to **The Body Politic** and **Angles**, will present a lecture on new gay and lesbian literature. Admission to both lectures is free.



IN VANCOUVER: Journalist Don Larventz will lecture on gay and lesbian literature in all its forms in a six-week course offered by the West End Community Centre, beginning February 9.

innocence as Joe, and Dustin Hoffman gives one of his best performances as his seedy friend Ratso. At the NFB, January 23-26 at 7 and 9pm. Admission \$2.50. Call 422-3700 for information.

● **Sisters.** German feminist director Margarethe Von Trotta here deals with her favourite theme: troubled and obsessive rela-

● **Gay and Lesbian Literature.** Don Larventz will give a course on gay and lesbian literature on six successive Sundays, beginning February 9 at 2pm. Topics include: the social context of gay lit, novels, poetry, plays, journalism and criticism. The cost is \$20 for the six-week package. West End Community Centre, 870 Denman.



IN SASKATOON: The Times of Harvey Milk. The tragic story of Harvey Milk's murder at the hands of his fellow San Francisco supervisor Dan White ended this fall with White's suicide, but Milk's contribution to gay liberation will never be forgotten.

IN SASKATOON

● **Equality for All.** A film series sponsored by Gays and Lesbians at the University of Saskatchewan and the Saskatoon Public Library. January 22: **The Times of Harvey Milk.** January 29: **Pink Triangles** and **In the Best Interests of Children.** Both screenings at 7:30pm, Frances Morrison Library. For more information, call the Gayline.

IN CALGARY

● **Gay Theatre.** In spring '85 Craig Elliott decided to work towards a gay theatre group, and with the help of the gay student association of the University of Calgary, posted Workshop notices to attract would-be thespians to the project. These workshops yielded a core of thirty-two souls and after some refining, a workable script for what became their first show. Choosing coming out as a theme, Moving Stage Theatre presented, in early November, a three-night run of "**Come Out, Come Out, Wherever You Are.**"

Directed by Elliott, the troupe led us through a series of all-too-familiar scenarios...meeting an old school friend and disclosing your "preference"; discrimination in the workplace; awkwardness at a family reunion. Humorous when appropriate, these well-placed glimpses into gay reality were often able to inform, entertain and somehow assure us that the joys and fears of modern gay life are common to us all.

Most touching was the duet sung between a man with AIDS and his lover. One of many songs written by company member Peggy Ward, "The Test of Our Love" was a poignant exchange of truths between the one who will die and the one who must remain.

This sold-out debut was surely welcomed by Calgary's gay community and we look forward to the spring when the company plans an evening of two one-act plays.
Glenn Watts.

IN NEW YORK

● **Cinderella: The Real True Story.** A WOW Cafe holiday special that takes a fresh look at the classic fairy tale and presents it in a way your mother never did. In this version, the heroine has an evil step-father; there is no Prince, but the King is trying to marry off his daughter; Cinderella, disguised in drag at the ball wins the heart of the Princess who, upon discovering the real sex of her love, doesn't seem to mind at all. Will the King allow their union? Will Cinderella liberate all the Palace servants? Will she and the Princess reign together? Does it all end happily ever after? At WOW Cafe, 59 East 4th Street, January 3, 4, 9, 10, 11, 16, 17, 18. All performances at 8pm. Tickets \$5. (212)460-8067.

IN TOKYO

● **Asian Gay Conference.** The first International Asian Gay Conference is scheduled to take place in Tokyo, Japan April 30 to May 3, 1986. The programme includes an exhibition on homosexuality, films, art and photography exhibits, video programmes, workshops and performances. For more information on registration etc, write Teishiro Minmai, Toride Publishing Company Ltd, 201 Hohyu Building, 2-11-9 Yotsuya, Shinjuku-Ku, Tokyo 160, Japan or call (03)359-5856.

The test: no insurance against abuse

What we feared would happen with the AIDS test *is* happening—it's happening fast and it has to be stopped.

Along with some other life insurance companies, Manufacturers Life is now screening selected applicants for AIDS. They are using the antibody tests which the Red Cross began using only a month ago, and as we feared they are using them not to screen blood but to screen people.

Some industry representatives have been quick to point out that they are not using testing procedures across the board, and that a positive test result won't automatically result in denial of coverage. The requirement that an applicant take a test would be triggered by requests for unusually large amounts of insurance, for example, or by unusual circumstances, such as an unrelated, same-sex beneficiary. If the test results are positive, agents may look at other life-style characteristics.

What these companies are doing is discriminatory, and the tests they are using have no business being used for this purpose. AIDS antibody testing is not a reliable diagnostic tool, and insurance company rationales give us more and not less cause to worry. There is every reason to believe that they will couple test results with their own agents' prejudices about what makes for high risk.

We don't dispute their right to find out if someone seeking insurance coverage is sick. They can do that routinely through access to medical records. If an applicant actually has AIDS or related symptoms, we would expect insurance companies to be as cautious as they would be in the face of a heart ailment or a kidney disease.

But if you test positive after having an AIDS antibody test, you know very little about whether you are likely to get sick or whether you aren't, and insurance companies won't be any wiser than you are. A pamphlet recently prepared by the AIDS Committee of Toronto estimates that anywhere between two and ten percent of those who do test positive will go on to develop AIDS or related diseases. For testing blood it makes sense, since the broad sweep of the test will successfully turn aside dangerous blood donations without unduly harming anyone. The Red Cross, though, is the first to argue that the test should not be used for diagnostic purposes.

Because the antibody test is a very unreliable indicator of risk to health, the attempt to link insurability to test results is grossly unfair. It could result in the denial of coverage to large numbers of people, within and beyond the gay community. That may be more than just unfair: the Right to Privacy Committee has argued (in a recent statement to the press) that the procedure might well be illegal. A recent Ontario Human Rights decision (Bates versus Zurick Insurance) held that insurance companies must act "reasonably," and must in particular establish a close link between insurability and objectively verifiable risk factors.

What is at stake here is not just the rights of insurance applicants. What Manufacturers Life and others are doing is legitimizing the use of the test to screen people. As the inappropriate use of this testing procedure spreads from one company to another, it spreads more easily. And if one whole sector considers the procedure an appropriate way of sorting out prospective clientele, it becomes easier for other groups to use it to sort out employees, tenants, and clients (the military, the housing industry, employers of all sorts).

The spread of the test also means that names will be on file. If someone is given an unfavourable insurance rating, the reasons will be available for other insurance companies to obtain. And then what?

The use of AIDS antibody testing to screen people in the way in which Manufacturers Life is using the test has to stop, and it has to stop now. The State of California has legislated against this kind of discriminatory behaviour. Federal and provincial authorities in this country should follow that example and make it clear to the insurance industry that imposing antibody testing on any prospective clients is unacceptable. And if you are asked to take a test yourself, take your business elsewhere.

David Rayside for the Collective ●



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RIC 83



Number 122
January 1986

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A gay man is beaten to death by five high school students, but the courts, media and school officials see it as a tragedy in the lives of his killers.

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Buddies in Bad Times gay theatre festival put our lives centre stage.

15 Charter of Rights

A parliamentary committee and opposition leader John Turner say the Charter should cover sexual orientation; MP Svend Robinson says now is the time to demand action.

38 Good nudes for modern men

David Vereschagin looks at The Male Nude and asks what's art, what's erotica, and who defines the terms?

33 Power, magic and visibility

Gay Bell talks with Québécoise playwright Jovette Marchessault about transforming interior visions into public ritual.

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How can we talk about safe sex when we can't talk about sex? A Back Page by Michael Lynch.

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The cover: *Dressing — 29 — by Michael Leonard (from The Male Nude). Photo of Jovette Marchessault by Denyse Coutu. Design by Robyn Budd and Dale Bolivar.*

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Yes, homosexuality can be beaten

Having read the two articles on the Toronto chapter of Homosexuals Anonymous in the November issue of *TBP*, we wish to express our reaction.

First, we are pleased to read that our visitors picked up on the fact that Homosexuals Anonymous (HA) is not out to attack the gay community. As an international organization HA has adopted a policy which states:

Because of the solemnity of our mission we at HA Fellowship choose to become engaged in no controversial issues that would draw our energy away from our stated goal.

That stated goal is to provide support for men and women who, for whatever reasons, do not want to live out their lives as a homosexual.

When the first advertisement appeared in July, several callers asked why HA sought to "make" people change, when they believed change was not possible. One person expressed his belief that he was born this way and need not think of

"Homosexuality for many remains remains unacceptable. Homosexuals Anonymous exists to support those people"

change, while another was now comfortable with a theology that allowed him to enter into a same-sex relationship, believing it was an acceptable alternative to an opposite-sex relationship.

My response was to discourage those callers from joining HA. Why? Because if a person is comfortable with his homosexuality, then just as Neil Powers correctly noted in his article, "HA is not a group *TBP* readers will rush to support." HA was not designed for that purpose. There already exists a vast network of support for these people. To suggest that there must be some place in the gay community for those attending HA is to assume everyone wants to be homosexual. Assumptions are often incorrect.

For many people the issue is not whether change is possible. The issue is not whether there is evidence of biological factors predisposing them to homosexuality, nor that theologies exist to support their inclinations. The issue is that none of these reasons have altered personal convictions. Homosexuality for many remains unacceptable. HA exists to support these people.

HA is well aware of the tremendous obstacles it is up against in setting out on a mission to bring freedom from homosexuality to those who seek it. But this is its mission. HA believes it is possible. Not easy, not simple, nevertheless possible.

Of course only time will tell of its success or failure. But to reword this old adage, it might be suggested that 'time is already telling'—for in five years HA has grown from one chapter in one city to over 50 chapters in nearly as many cities in North America. Our own Toronto chapter has grown to a regular membership of 15 plus. The demand will mean the opening of a second chapter in the New Year. This says something of the credibility of HA.

Our major criticism of both articles is that the reporters attended only one meeting each, and

that of a chapter only three and four weeks old. Because of this many assumptions were made that were incorrect.

Statements such as "There was little talk of experiencing gay friends, lovers, or the vast network of support services," and "These men had not turned their backs on the gay community for they had never known it," could not have been written if either reporter had taken a moment to talk to those present.

There is no need to take a lot of time to defend HA or what was said during the two meetings Neil and Andrew attended. But I do take exception to one particular quotation. For the record I want to say that the statement "Acting out gay feelings is to be abandoned by God" is a misquote and quite misleading. But then it is difficult to accurately recall from memory all that is said during an hour and a half. I do not remember either person taking notes.

To say that HA differs from *TBP* in its view of homosexuality is only to restate the obvious, thus in conclusion HA wants to reaffirm the fact that although the gay community will no doubt continue to face ridicule and criticism from various sources, HA will not be one of those sources. When the readers of *TBP* do hear from those who do attend HA we hope that it will be in the spirit of the fourteenth and final step of HA:

Having had a spiritual awakening, we tried to carry this message to people in Homosexuality with a love that demands nothing, and to practice these steps in all our lives' activities, as far as lies within us.

The men and women of the Toronto HA Fellowship

Success in French

A hypersensitive chord on the language issue...

In my presentation of the public school situation in Quebec (*TBP* 120), you have me as writing: "The BNA Act guarantees public education for Catholics and the minority Protestants: what this insured, in reality, was French-language schools for the anglophone minority." I never said any such thing! What I did write was: "...French-language schools for the francophones and English-language schools for the anglophone minority."

Are your proof readers so unaware of the Quebec reality that they didn't see that as a typesetting error? Am I being hypersensitive for being disappointed that such a stupid mistake would make it to press?

Aurais-je plus de succès si je vous écrivais dans l'autre langue officielle du pays?

*Bernard Courte
Montreal*

Coming for Jesus

Your November issue included two sensitive letters from gay Christians who have chosen to remain with their churches and not reveal their homosexuality. I read and reread them, especially the one from the gay Baptist, until I was finally able to pinpoint what was bothering me about their views. The Baptist is right—society is, at the moment, reacting to fundamentalism, and he's also correct when he says that some of the churches stand in 'official' opposition to homosexual practice. The operative word here is 'official' because there are support groups for gay Christians in many of these churches and there are very few instances of these institutions using the media or the pulpit to condemn gay people.

But the sad fact remains that many of the fundamentalist preachers use the *Bible* literally to hurt a very vulnerable segment of society, and they make good use of public forums to do so.

The *Bible* is a complex historical work and with help from new sources of data like the *Dead Sea Scrolls*, is constantly evolving in meaning. Wouldn't it be better if we read it for its beauty and its messages of love, but wisely leave interpretation to the scholars and theologians?

I also had trouble with the comment about people "being allowed their political space or what is freedom for." The minute your freedom tramples on the feelings of others or brings people to the point where the trampling results in physical as well as psychological damage it is viewed by society as morally wrong. I've had no problem finding illustrations of fundamentalist preachers and laymen publicly crucifying gay people. A very current example is the way in which many are treating the AIDS situation. When you hear someone say that AIDS is the result of the wrath of God a certain credibility drops by the wayside.

Two examples that come to mind are the evangelist Jimmy Swaggart and the organization 'REAL Women.' Mr Swaggart uses the media daily to spread his gospel of hate. A recent news release of REAL Women deals at length with the fact that they hadn't been funded but that numerous gay and lesbian organizations had. I am a Catholic, mother of four young adults and a lay minister (in training). My oldest daughter is a lesbian (and very much an 'out' Christian lesbian). The news release did its best to make my daughter and her friends less than second-class citizens. I can honestly say my hair stood straight on end when I read it. I'm embarrassed to say that it came in a National Pro-Life newsletter and I had naively thought that Pro-Life respected *all* life. Just this week I had to write to the Salvation Army and tell them we could no longer support their Christmas campaign because of the action of the Army in New Zealand where they are waging a door-to-door campaign against proposed human rights protection for gay people. The pivotal word when working for social justice is 'action' and my personal action (and reaction) is to work towards alleviating the pain in those I love—you'll agree that most mothers do the same. REAL Women, by the way, has never answered the letter I wrote them—neither has Pro-Life!

In regard to the 'compartmentalizing' of life—*ie*, a Christian gay closeted in his own spiritual community—I wonder how many give serious thought to the eventual consequences of such a deception. Many would agree that without total integration of body, mind and spirit there could be a total breakdown... a crash. Since the churches have to bear a major portion of the blame for the oppression of gays, I wonder if you do them a favour when you stay hidden. Growth sometimes only comes from confrontation, plain and searching. I'm well aware that it takes a great deal of courage to be openly gay, but you *are* a reality (and do you really think God made a 10 percent mistake?) Let the churches know you exist and coexist with them. My ministry training tells me that I am as much 'church' as the hierarchy, and we're all responsible for making that church a place for all. Hand your church the responsibility for having to deal with the homosexual issue. As in every social justice question, it is the duty of our church leaders to search and understand homosexuality for themselves and then set up opportunities within the system to enable others to do the same. This scenario is analogous to what happened in our family when our daughter told us she is gay. Once she had accepted her orienta-

tion and felt secure she handed the fact to us and allowed us the chance to do our own searching and resolving. I personally went through a tumultuous growth period and have no doubt that this journey enabled me to become a more mature and caring person. Maybe the churches could start by asking themselves, 'What would Jesus do?' That simple little question seems to cut through and resolve the most insurmountable problems. I discovered that *my* God loves everyone equally and unconditionally. In fact, if you throw in conditions (*ie*,—it's ok to be gay but just don't practice it), you end up with positions of superiority and inferiority—and doesn't that always result in oppression?

In conclusion, 'they' say you shouldn't mix politics and religion, but fools rush in.... Within the last two months the Federal Sub-Committee for Equality Rights has recommended that this very equality we are discussing be included in the *Charter of Rights*. In other words, that it be made illegal to discriminate against gay people. Having worked provincially and federally for this to happen, I know firsthand that we did have the support of many christian organizations to have gay people be protected under the law. I suspect that many would say they 'speak with forked tongue,' but it is another step forward—this, and the quiet support of groups like Dignity, Affirm, Integrity *etc*. I was pleased to read in *The Body Politic* that a recent poll favours the protection of gay people under the *Charter*, but in order for this to happen we all have to work for it. With a law in place it might make it easier for understanding to follow. Having a law in place would mean protection in the areas of employment and tenancy and maybe someday, without the fear of a firing hanging over your head, you'll allow yourself the freedom to be open about your orientation and relationships. Instead of your life being compartmentalized you'll feel free to move into a healthy integration of self. Go to your churches and ask for their support to have 'sexual orientation' be included as a protected category under the *Charter*. Remind them that "The Glory of God is in Man Fully Alive"—but that this will never happen if those closet doors can't open!

*Rosemary Baxter
Priddis, Alberta*

Kids not sexless

Stan Persky's "Reading the Sex Scandals" (*TBP* 119) is a shallow analysis which unfortunately reflects the outlook of many North American lesbians and gay men. Mr Persky correctly points out that many child-sex scandals are thinly-veiled attacks against our community. His solution is to say that we must repeatedly remind the public that most child abuse is heterosexual in nature. It's true, most child abuse is heterosexual, however Mr Persky entirely ignores the deeper meaning of the witch-hunt against child lovers, boy lovers in particular.

The article's glibness is evident in Mr Persky's continual use of the term "child abuse." Indeed, child abuse, most of which occurs in the family, is widespread. But Mr Persky never acknowledges the other side of matters regarding children's sexuality, a side anti-sex types conveniently overlook—children enjoy sex and therefore often willingly engage in it.

continued on page 12

continued from page 11

Mr Persky refers to Robin Badgley's *Sexual Offences Against Children* in which Badgley claims that one in two females and one in three males have been child victims of sexual abuse. Does Badgley make a distinction between consensual and nonconsensual sex? It's doubtful, but failure to do so reveals a grossly ageist bias which assumes that adults, not the child, should have control over a child's body. Mr Persky is probably a garden variety fago-feminist who would probably argue that all these "child protection" laws are needed to protect innocent lambs from greedy, monstrous, lecherous (male?) adults who would exploit children. If that's the case, Mr Persky should more carefully examine the notion of children's innocence. (Having little or no sense of compassion, children can be the cruelest of all.) Whether it's a gay youth trying to come out or a young female attempting to gain more control of her life, the majority of problems relating to youth's oppression are rooted in the family. Therefore, rather than attacking child lovers, Mr Persky should turn his indignation at the family and its kin, church and state. These are children's true exploiters.

It's not enough for lesbians and gay men to say that most child abuse is committed by heterosexuals. The puritans' ageism must be directly confronted, otherwise we'll be allowing for the continued suffering of lesbian and gay youth and boy lovers at the hands of an erotophobic society.

Paul Delgado
San Francisco

Educational porn

These are not the best of times for the gay community, however it is at times like these that one feels they can turn to the community for support and direction. There are encouraging developments such as the formation of ACT. On the down side, I am amazed by how many gay men are ill-informed and uninformed about AIDS and safe sex. Organizations such as the above are doing their utmost to dispel the fears and supply us with facts.

My beef is with *The Advocate*, publishers of *Advocate Men*, and other publishers of gay pornographic literature. In their fiction sections, I have never read one story where the characters practice safe sex. AIDS is rarely mentioned, perhaps because it is thought to have a dampening effect on one's sexual drive.

Nevertheless, this is an excellent opportunity for these publications to perform a service to the community. Safe sex can be very erotic and satisfying. It can and should be depicted as such in gay pornographic literature. It is time that these publications, which reap large financial gains from our community, begin to exercise some social responsibility towards it. It's raining men... are you wearing your rubbers?

Jean-Paul Bernier
Toronto

CARBON COPY

To the editor of *The Guardian*

As someone who has become close to a person with AIDS through the buddy programme at the Terrence Higgins Trust, I was deeply disappoint-

ed by your special report on AIDS (November 5-6). While a great deal of medical information was presented, it was virtually choked by the tone of morbid fascination that is so common whenever the press reports on AIDS. It is a tone whose underlying theme seems to be a fear that this disease will no longer remain within tolerable limits (eg, primarily attacking gay men), and is now about to go out of control by spreading to the straight population.

How else can one explain Andrew Veitch's ghoulish opening statement, in which he says that an irrational fear of AIDS still persists even though, with safe sex, we now know how to prevent its spread. Fine — except, that is, for those unlucky 2000-12,000 (primarily gay) people already infected whom he says will die from it in this country over the next five years. "But that should be the end of it" he glibly remarks, callously washing his hands of the affair as he reassures what he presumes to be a straight audience that they have nothing to fear if they take the proper precautions.

(By the way, why weren't gay people given the address of the Terrence Higgins Trust — BM AIDS, London WC1N3XX—for information on safe gay sex? After all, it's still primarily among gays that the disease is spreading, so why was only the Hemophilia Society's booklet — one aimed at heterosexuals—listed with an address?)

In the second instalment on AIDS, Alex Brummer deftly pulls off an insidious bit of queer-bashing by characterising children with AIDS as "innocent"—setting up a hierarchy of victims which once again leaves gay men in society's time-honoured ghetto of the guilty. Why does he so easily say in a single breath "normal, heterosexual lifestyles," and what possible rationale does he have for harping on the painful symptoms of a disease we all know to be terminal? Repeatedly describing people with AIDS as having "nasty infections" and looking "Belsen-like" and "grotesquely ugly with Kaposi's Sarcoma" does nothing but inspire an unreasoned fear in the reader. That's an emotion that the Terrence Higgins Trust, among others, is doing its best to prevent from further infecting our society.

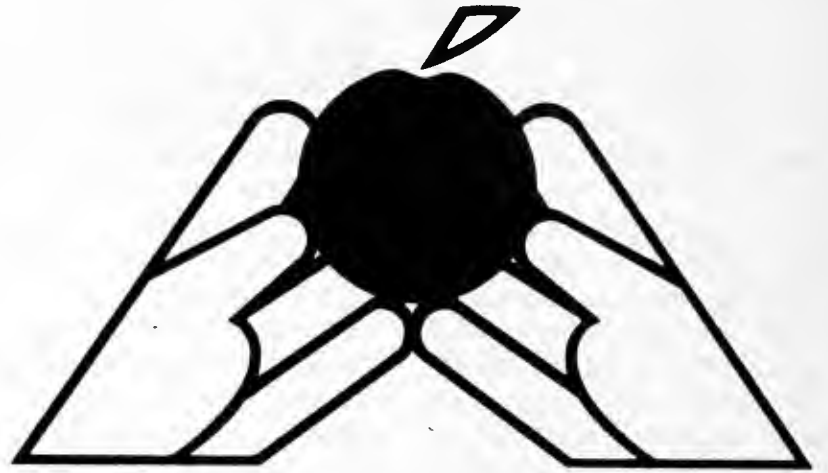
It is a bitter time indeed when a social panic is intensified even by supposedly knowledgeable authorities like the news media. Unfortunately, they are not alone. When my buddy's flatmate recently had a baby at St Mary's Hospital (a centre for the treatment of people with AIDS), the sisters (as all nurses are referred to in this country) on the maternity ward rushed her from the ward into an isolation room when they discovered that she'd been sharing a flat with someone who had AIDS. Overcome with hysteria, they even took pictures off the walls for fear of spreading the disease to future patients! This cruel and irrational treatment of a perfectly healthy woman by health "professionals" only subsided when nurses from the ward for AIDS intervened.

All in all, I am not inspired with confidence in our society's ability to respond to the challenge presented by this disease.

Scott Krieger
London, England

The Body Politic welcomes your letters. Send them to us at: **Letters, TBP, Box 7289, Stn A, Toronto ON M5W 1X9.** Letters selected for publication may be edited for length.

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T R A V E L

Toronto high school students spot a "fucking faggot" and beat him to death, but the courts, the media and school officials can't see any homophobia

Boys will be boys

The eight teenage males were in a party mood. Their high school year was over and the summer was just beginning. Amongst them were Richard Bauer, 16, Michael Burak, 16, Henry Juszczuk, 16, Steven Christou, 16, and Michael Bedard, 17. They gathered in the warm June night air in their neighbourhood park, just west of the much larger High Park, in Toronto's West End. To celebrate, they all piled into a truck, scored some beer from a Brewer's Retail store and made their way farther west to Jack Darling Park.

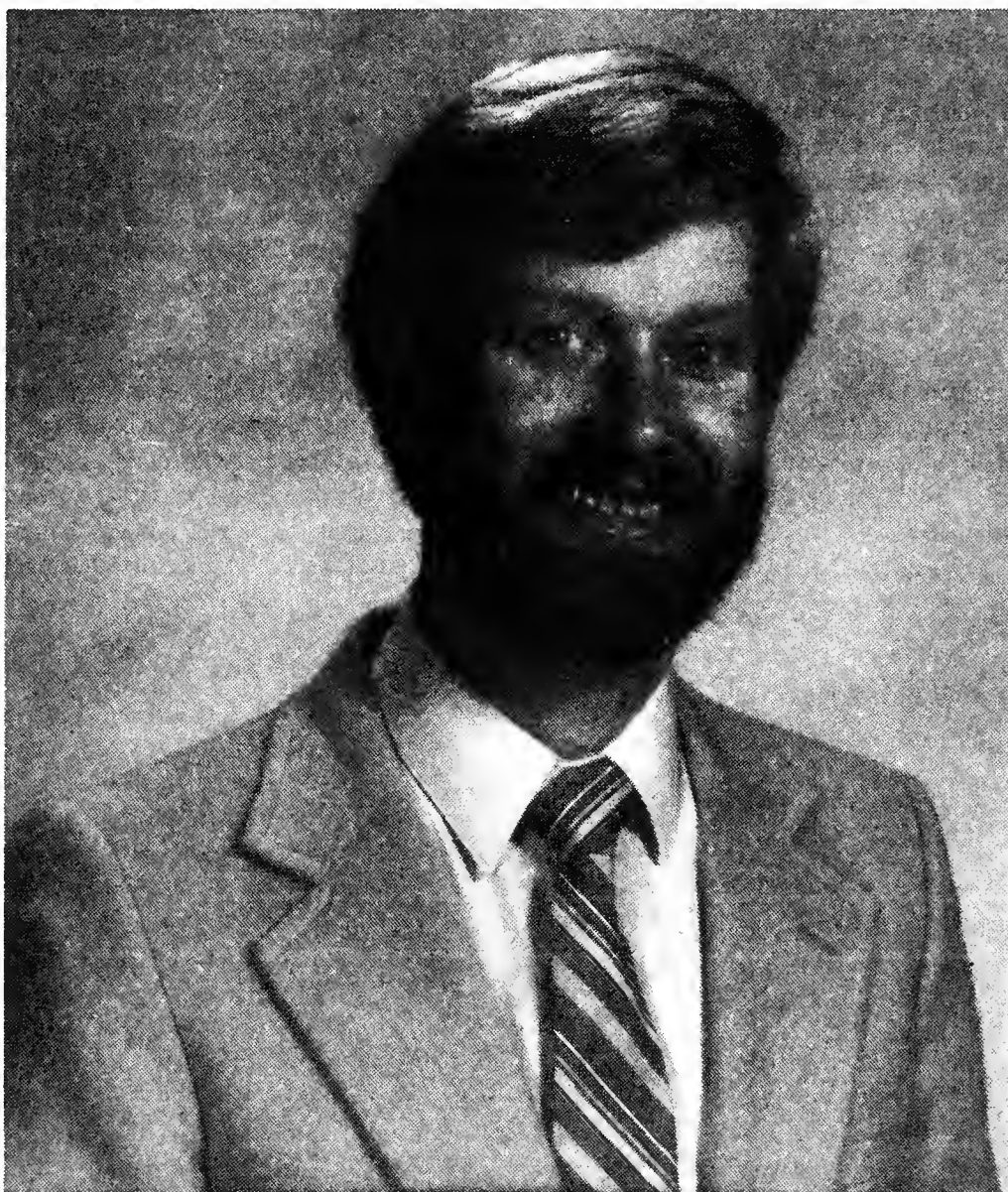
At 9:15pm, Peel Regional Police closed Darling Park because of rowdiness and the eight went to a vacant lot behind a gasoline station to drink more beer and eat fast food. They then drove back to their neighbourhood park, looking for more action. One of them said: "Let's get money from a queer!" And another enthused: "Let's beat up a fag!" The suggestions were met with a chorus of "Yeahs."

The same night, Kenneth Roy Wesley Zeller, a 40-year-old gay man, attended a party with some of his colleagues. He was a teacher and librarian at an East End public school. Leaving the party, he drove some of the revellers to a subway station. Then, shortly after midnight, he proceeded alone into High Park. He drove to the southwest part of the park and parked his Audi in a lot on the east side of Colborne Lodge Drive. After locking his car doors and placing his wallet in the trunk of his vehicle, he walked towards the dark woods, a bottle of poppers in his hip pocket, and started down a gently descending foot path.

The late evening air was still and inviting. Zeller walked 132 metres before encountering a young, attractive stranger on the path. Suddenly, Michael Burak screamed at him "You fucking faggot!" and lunged at him, pushing Zeller to the ground. A line of four others rushed at him. Zeller got up and started running back up the path. One of his running shoes came loose and he lost it. The five ran in pursuit, Bedard leading the pack.

Zeller reached his car, fumbled to unlock the driver's door, opening it just as Bedard's fist smashed into his face. His assailant demanded money; Zeller pleaded that he didn't have any. Bedard pushed him into the car onto the front seat and jumped on top of him. Christou broke the front passenger window, reached inside and unlocked the door. He smashed down on Zeller's head with his fists. Burak savagely kicked Zeller's head, hanging invitingly over the end of the passenger seat. Bauer punctured three of the vehicle's tires with a knife. More windows were smashed. All five lashed out at Zeller, trapped hopelessly on the front seat. Then the five halted their savagery and fled into the woods, their three friends passively watching from a distance.

A 28-year-old witness called Emergency Services and Zeller was taken to St Joseph's Hospital. He was pronounced dead at 1:09am. Cause of death: severe cranial cerebral injuries. The post-mortem later revealed that Zeller had 211 milligrams of alcohol in his blood.



Kenn Zeller: "kind, loving and gentle"

An hour and a half later Steve Christou reached his parents' home where he ate two bacon and cheese sandwiches and swallowed a can of pop.

Two days later, Henry Juszczuk summoned his best friend, Stephen Baker, 16, to his backyard. He had to tell him something. After a long silence, Baker offered: "Go ahead; it can't be that bad." Finally Juszczuk stammered: "We killed somebody." "You're joking," responded Baker.

Six days later, fingerprints and two eyewitness reports led the Toronto homicide squad to arrest

Burak screamed "You fucking faggot!" and lunged at him, pushing Zeller to the ground. Four others rushed at him

the five youths. They each gave statements implicating the others. Their statements varied little except as to details of what blows were struck and by whom. All five were taken into custody, and charged with first-degree murder. The Crown decided not to lay charges against the other three; the evidence against them was too tenuous.

On July 11, the five were denied bail and ordered to be held in custody pending trial. A publication ban was ordered—all five were under 18 and accordingly came under the jurisdiction of the Young Offenders Act.

The Crown later elected to reduce the charges to second-degree murder, foreseeing the difficulty in producing the evidence needed to obtain convictions of first-degree murder — murder which is planned and deliberate.

On November 22, the Crown made an application to have the trial of the five accused transferred from youth to adult court. The Crown succeeded, thus depriving the five of the restraint on sentencing contained in the Young Offenders Act, which provides for a maximum sentence of three years' incarceration.

On November 25, the five youths agreed to a statement of facts and pleaded guilty to manslaughter. Unlike the crime of murder, which requires proof of a special intent to commit a killing, manslaughter only requires a general intent to commit a prohibited act which results in homicide. The Crown seemed content to accept the contention that the five never intended to kill Zeller. The Criminal Code provides that everyone who commits manslaughter is liable to imprisonment for life.

Violence against gays is not an unusual occurrence. It has a long history and is still in vogue.

Right up until 1980, a mob of thousands regularly gathered in front of a well-known Toronto gay bar each Halloween to hurl insults and objects at people going in or coming out of the bar.

In 1981, Toronto's Right To Privacy Committee created the Gay Street Patrol to cut down on the number of victims of anti-gay violence in the city's downtown core.

Among the most recent incidents, last December 21, a gay man in Kitchener, Ontario was shot to death with a semi-automatic weapon at almost point blank range while he was jogging in a park. His killer later admitted he had gone to the park with the intention of killing homosexuals.

Two gay men were assaulted in Toronto August 20 as they left a downtown cafe. Their fleeing assailants dropped a copy of a leaflet published by the Toronto Anti Gay League urging people to combat the highly visible gay presence in the city's streets.

On July 19, a gang of young men attacked customers at a gay bar in Hamilton, Ontario. Injuries included a broken arm, broken ribs and head injuries.

And the fact that a victim of violence is gay is often viewed as a mitigating factor. In Vancouver last August 3 a 17-year-old, with the help and acquiescence of two adults, carved his name into the chest of a 53-year-old man, cut out his eyes, sliced off an ear and inflicted a total of 47 injuries before leaving his victim to bleed to death. At sentencing, the youth astutely alleged the man had made a pass at him. His sentence: three years, with parole in six months.

Was Zeller a victim of anti-gay violence? The facts seem to speak for themselves: court testimony showed that members of the gang that attacked him intended to rob or assault a gay man ("Let's get money from a queer," "Let's beat up a fag.") and one of his killers screamed "You fucking faggot!" before attacking him.

But the facts were not allowed to speak for themselves; they spoke all too eloquently of a truth that no one in the court proceedings or in the media wanted to hear, know or understand: you can be killed just for being gay.

Kenn Zeller died of a savage beating, the expression of the homophobia of five teenage boys. But the courts and the media have delivered a different verdict: he died because of peer pressure, male-bonding and a case of beer. Kenn Zeller is dead and no one will admit why he really died. That is the real tragedy.

The sentencing hearing for the Zeller case took place November 25 and 26 before Justice Gregory Evans of the Ontario Supreme Court. The two days were almost entirely consumed by a parade of some 20 defence character witnesses, all singing the praises of the five youths seated in the prisoner's box.

There was the community worker who described all the accused as courteous, fun-loving and

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helpful. She admitted that there had been trouble in the nearby park with youths drinking alcohol, but never with these particular boys. She turned to the judge and pleaded that he keep in mind what kind of people they were before "the insanity."

There was 16-year-old Stephen Baker, Juszczuk's best friend, crying uncontrollably in the

**Use of the phrase
"You fucking faggot!"
said a clinical
psychologist, "did not
indicate a hostility
toward homosexuals"**

witness stand, who told the court: There was no attitude of intolerance towards homosexuals among his friends.

There was the coach who knew three of the accused from their four-nights-a-week devotion to playing or practicing hockey during the season. "They never missed a practice," boasted the

the group," the doctor stated, "The five were seized with the fear of not going against the grain." "Alcohol was a disinhibiting factor that diluted personal responsibility," he added. "And the group's attitude," Chamberlain continued, "Shaped significantly by what they perceived to be society's attitude towards homosexuals—the subtle permission to victimize homosexuals—was another." "If you add up all these things, it was a group set up for something to happen," he said. "What exactly triggered it, I'm not sure."

Chamberlain was not surprised by the five youths' actions. "Their behaviour was not uncharacteristic" he commented. "The same action would have been perpetrated by any number of young men under similar conditions."

He characterized the risk to society posed by the five youths as "no greater than the average kid." "None of the accused," he emphasized, "individually, was of the kind to break a window."

When cross-examined by the crown as to the significance of the youth's use of the phrase "You fucking faggot," Chamberlain maintained that it was used only to please the group. "Its usage" he said, "did not indicate a hostility towards homosexuals."

Dr Gary Hunt, a psychology professor at the

characterized the incident as an "aberration" fuelled by alcohol, pushed on by peer pressure, and by society's attitude towards homosexuals. They asked that the sentence imposed be not greater than nine years.

The Crown characterized the killing as an "obscurity," one that "demonstrated the folly of intolerance." They asked for sentences ranging from 12-15 years—12 for the two they considered least involved, and 13 to 15 for the remaining three.

Judge Evans, a father of nine, acquiesced to the defence and sentenced all five youths to nine years' imprisonment. In passing sentence, Evans briefly touched on the heart of the matter. "It worries me," he stated, "That young people like you pass judgement on someone like Kenneth Zeller and perform an execution, because you believed he was a homosexual." It worried him, but not enough to make him sentence Zeller's killers to one single day more than their own lawyers suggested.

Technically, the five will be eligible for parole after serving one-third of their sentence, in three years. They could even be back on the street after serving one-sixth of their sentence—18 months—if they qualify for day parole, whereby they return to prison at night. In any event, prisoners are normally released after they have served two-thirds of

The possibility that the killing was an extreme expression of a widespread contempt for gay people is excluded from the outset. When contacted by *TBP*, Colin MacKenzie, Clark's editor at the *Globe*, explained: "What we were looking for and didn't get was the nature of the five boys" and how they hid this nature from their parents.

Further exercises in the denial of homophobia

**A vocal opponent of
the 1980 school board
gay liaison committee
said: "I do not feel
the slightest bit of
responsibility"**

came from school board officials. Alex Chumak, a Toronto Board of Education trustee representing Ward One, was instrumental in the disbanding in July, 1980 of a board of education committee assigned to look into the creation of a gay liaison group. One of the concerns of those favouring the liaison body was homophobia in the schools. In every election campaign since, Chumak has cited his obstruction of gay liaison as one of his achievements. Interestingly, all five of Zeller's killers attended schools in Chumak's ward. Chumak says it wasn't negative attitudes toward homosexuals that led to the murder, but the influence of alcohol. Another vocal opponent of the 1980 gay liaison committee, Ward Five trustee Fiona Nelson, offered the same sentiment on Zeller's death: "I do not feel the slightest bit of responsibility." Would she be willing to put in place programmes to combat negative attitudes towards homosexuals? Nelson sidestepped the question by remarking that the school can be influential, "but this influence is not final." She elaborated that some responsibility lies with parents.

Not all the trustees are so perversely blind. Olivia Chow, trustee for Ward Six, is seeking a report from the Director of Education "on programmes currently in place to improve tolerance for visible minorities, gay men and lesbians..."

Coupled with the desire not to see or admit that Zeller's killing was an instance of extreme prejudice against gays, was the strange disappearance of Zeller himself. Kenn Zeller was all but written out of the official version of his own demise. His death was appropriated, alienated from him (and from other gay men) and turned into a tragedy in the lives of his killers and their families.

It began in the courtroom. It is a cliché of the revenge-prone right-wing that the courts ignore the victims of crime. Like many successful right-wing themes, it consists of a grain of truth puffed up to pass as the whole truth. Criminal trials inevitably focus on the accused. This is doubly so in a case like the Zeller murder, where the proceedings begin with a guilty plea and go on to review the character of the accused with a view to sentencing. A trial is a confrontation of society and the accused, not the victim and the accused. It's a good system, leading to justice rather than to revenge.

It is less easy to understand why the courtroom fiction which centres attention on the accused

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THE TORONTO ANTI GAY LEAGUE

THE AGL IS A SMALL BUT STRONG MOVEMENT AGAINST
HOMOSEXUALS BEING OPENLY ACCEPTED IN SOCIETY.
WHY SHOULD SUCH A SICKNESS BE EXPOSED TO OUR
IMPRESSIONABLE CHILDREN IN THE STREET AND NEIGHBOURHOODS
THROUGHOUT THE CITY.

WE ARE ASKING FOR YOUR SUPPORT TO KEEP THIS
PERVERTED INSANITY FROM FURTHER CORRUPTION
AND SPREADING DISEASE IN OUR SOCIETY.

MORE INFO. WILL BE DISTRIBUTED

KEEP YOUR EYES & EARS OPEN

Subtle permission: leaflet circulated on Toronto streets

coach. And he never saw them drinking alcohol nor was he aware of any intolerance towards homosexuals. He did admit that on occasion the term "gay" might be hurled at an opposing player, "but only if that opponent was clumsy. Never was the term spoken with any hostility."

There was Juszczuk's father, a former British Army officer, who, when asked to explain his son's behaviour the night of the killing, replied, "The beer did it!"

And there were the defence medical experts. Dr Clive Chamberlain, a clinical psychiatrist with 20 years' experience dealing with adolescents, summarized the chief cause of the crime as a group dynamic in which peer pressure activated each individual to perform an action that he would not have committed by himself. "Within

University of Toronto, said that none of the boys expressed any dislike of homosexuals. However, they did not like public displays of affection in "their park." He added that the boys would probably not be adverse to taunting a couple of any sexual persuasion who indulged in public displays of affection in the park. In explaining the assault causing Kenn Zeller's death, Hunt stated, "They forgot to multiply three minutes (about the amount of time of Zeller's beating) by five boys."

The parade ended. One of the two Crown attorneys then presented a single testimonial for the Crown's case—a short note from the victim's brother, Allan Zeller. He asked for the compassion of the court towards the five accused and concluded, "We must live each moment in tolerance and understanding, and we are naive if we try to isolate ourselves from each other."

Each defence lawyer then presented a summation on behalf of their respective clients. They

their sentence. One of the Crown attorneys characterized the sentence as a "light whack."

Covering the trial for *The Globe and Mail* was Linda Clark. In addition to stories on the court proceedings, she wrote a lengthy article ("Killing in the park") in the December 4 edition of the *Globe* which asked: "What possessed five 'average, sensitive youths' to beat a man to death?"

The longer piece is startling in that we learn nothing about the boys, other than their backgrounds. Otherwise, it regurgitates the testimony of the defence character witnesses. After an introduction which describes the incident, the arrests, the trial and the "pain" and "tears" of family and friends, Clark poses the following questions:

How could this have happened? Can the man's death be attributed to flaws in the characters of five boys described as 'average, sensitive youths'? Or was it all a tragic fluke?

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should reappear in the news media as journalistic truth.

When asked why her lengthy attempt at analysis contained only a few lines about Zeller at the very end, the *Globe's* Clark commented drily: "Mr Zeller wasn't around to interview." True, but irrelevant. Zeller's murderers weren't around to be interviewed, either. They've been in custody since they were first charged. Clark wove her analytical piece out of the words of family, friends, and sympathetic witnesses. Where, in news media accounts, were the people who shared Kenn Zeller's life and its loss? Why, when his killers were being fleshed out in the public consciousness as complex characters, was Zeller relegated to the status of the corpse that precipitated all this anguish? Why is it, that, although the media rushed to quote anyone close to or sympathetic to the murderers, Zeller's lover of 14 years received only one request for an interview, and that from *TBP*?

Kenn Zeller was a man in the summer of his life. He was killed the night before a party was to celebrate his 40th birthday, which had been on June 5. He was just finishing work toward a master's degree and had served as president of the Toronto Teacher-Librarian Association.

Besides his professional work, he was an active supporter of the National Ballet Company, from which he had received a citation for his efforts, taught figure-skating and, ironically, worked with Inner City Angels, a volunteer group which tries to improve the impoverished lives of the children of the downtown poor. His lover of 14 years, Eric, describes him as "a peaceful, high-achieving person" who "hated violence." Jim, a former lover and continuing friend, remembers him as "kind, loving and gentle."

Kenn Zeller seems to have won the admiration and respect of many around him. Friends, family and colleagues are establishing a scholarship in his name at the National Ballet School. And parents of children at the school where he worked have raised a thousand dollars to pay for a portrait of Zeller to hang in the school library in his memory.

Eric says he and Kenn liked to socialize, that their friends were both straight and gay, and that they liked to mix them together. "We believed in a homogeneous society, not a separate gay world."

And that brings us to the final point about Kenn Zeller. He was gay. He was one of us. That's why he died. Any gay man knows that the beating of Kenn Zeller was not unusual and that its outcome, death, while not usual, is far from unique.

What assaults the senses in the Zeller case is not so much the killing as the obvious inability or unwillingness of those who produce society's response to see that killing as part of a wider pattern. Instead, they present it as an inexplicable excess, a fluke.

Is this because the nice people who staff the courts, the media and the schools don't wish to acknowledge that ours is a violent society, particularly so for gays? Or is it because they don't wish to come face-to-face with their own dark feelings, of which the killing of Kenn Zeller was but an extreme expression?

In the Zeller case, we have witnessed what are presumably rational people looking for trees in a forest without finding any. They explain the deadly behaviour of five adolescents with words and phrases that are only incidental to the main fact: beating up homosexuals is acceptable to many people.

Kenn Zeller is dead. Homophobia is not.

Andrew Lesk, Ken Popert and Ric Taylor ●

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QUOTES OF THE YEAR

The Force adopts a paternalistic relationship to its members and, as such, it endeavours to ensure that the majority are kept happy and that their individual rights will be respected to the greatest degree possible within the Force structure. This is done, in part, by avoiding the employment of homosexuals.

RCMP Commissioner RH Simmonds explaining the subtleties of the mounties' queer-free employment policy to the Equality Rights Sub-Committee of Parliament

I don't think of the police as being accountable. When they talk to us, we listen.

Clare Westcott, now chairman of the Metropolitan Toronto Board of Police Commissioners

I have nothing but contempt (for police forces) who, like horrid little voyeurs with spotty faces and squinty eyes, spend their time leering into cameras for a week in a washroom to see just how many men they can nab.

Barbara Amiel (!), Toronto *Sun* columnist, commenting on the use of video surveillance in the St Catharines washroom bust.

Re—Interpreting the Charter of Rights. It is my right (underlined six times) NOT (underlined twice) to receive your rag.

Conservative MP Ron Stewart (Simcoe South, Ont), refusing a free subscription to *TBP* with as little grace as possible.

If I owe anybody anything, it's Carole Pope for singing 'High School Confidential' on the CHUM simulcast when I was nine.

High-school student Kam, who came out when Loretto College expelled her after they decided she was a lesbian.

Are you able to say whether any of these injuries or physical trauma that the accused displayed is consistent with vigorous homosexual activity?... have you ever examined the reproductive organs of a homosexual male?

Crown attorney Marissa Goebbels in court, suggesting to Owen Yuen's doctor that maybe Yuen's injuries weren't the fault of the cops who beat him up.

Any board of education which has a gay liaison is not my kind of school board.

Frank Miller, the day before winning the leadership of Ontario's then ruling Progressive Conservative Party. Soon after, Miller found out he wasn't Ontario's kind of premier.

... because of the unfortunate word association of this particular type of ad, we will have to edit it in future. We don't want to harm the image of Big Brothers.

Vancouver's West Ender informs gay classified advertisers that they can't ask for the little brother type anymore.

Any publication, a dominant characteristic of which is the undue exploitation of sex ... shall be deemed to be obscene.

Section 159(8) of the Criminal Code, used very creatively by the Supreme Court of Canada to outlaw penis-shaped vibrators. Read any good vibrators lately?

STORIES OF THE YEAR

✓ Our century old customs law was struck down and, for a few brief weeks, Canada Customs "opened the floodgates to porn." Meanwhile, the federal government's lawyers busied themselves trying to write a definition of obscenity that wasn't so hopelessly vague as to be unconstitutional. Unfortunately for aficionados of gay men's porn, the new temporary law is quite precise. While pictures of most heterosexual acts are quite welcome, depictions of "buggery (sodomy)" have been specifically targeted for confiscation.

The three-week border free-for-all didn't live up to its billing anyways. Many of our intrepid customs officers found the inner strength to keep Canada clean even without the help of the law, and nabbed all the incoming porn they could find.

✓ Early in the new year, 32 men were charged with gross indecency after being filmed by hidden

video cameras in a Fairview mall washroom in St Catharines. On January 5, a 42-year-old salesman and Sunday school teacher kissed his wife and two children goodbye; later that day his charred body was found inside his burnt out car — he was one of the men charged after the St Catharines police's washroom sweep. Undaunted, the police released the names of the remaining 31 accused men two days later.

Gay activists in the Niagara region and Toronto reacted with anger to police tactics and, in particular, to the use of video surveillance. A number of Liberals and NDPers at Queen's Park also voiced their concern.

✓ Toronto's Public Complaints Commission (established in 1983 to deal with complaints of police abuse) had its first hearing for a gay case. Owen Yuen, who was viciously beaten by two 52 Division cops, won — for what it's worth. One of the officers transferred himself out of the commission's jurisdiction and the other got a construction job, so the commission couldn't enforce the 30-day suspensions without pay it had ready for them. With this level of effectiveness, it's hard to get too enthusiastic about the prospect of the commission becoming a cross-Ontario body.

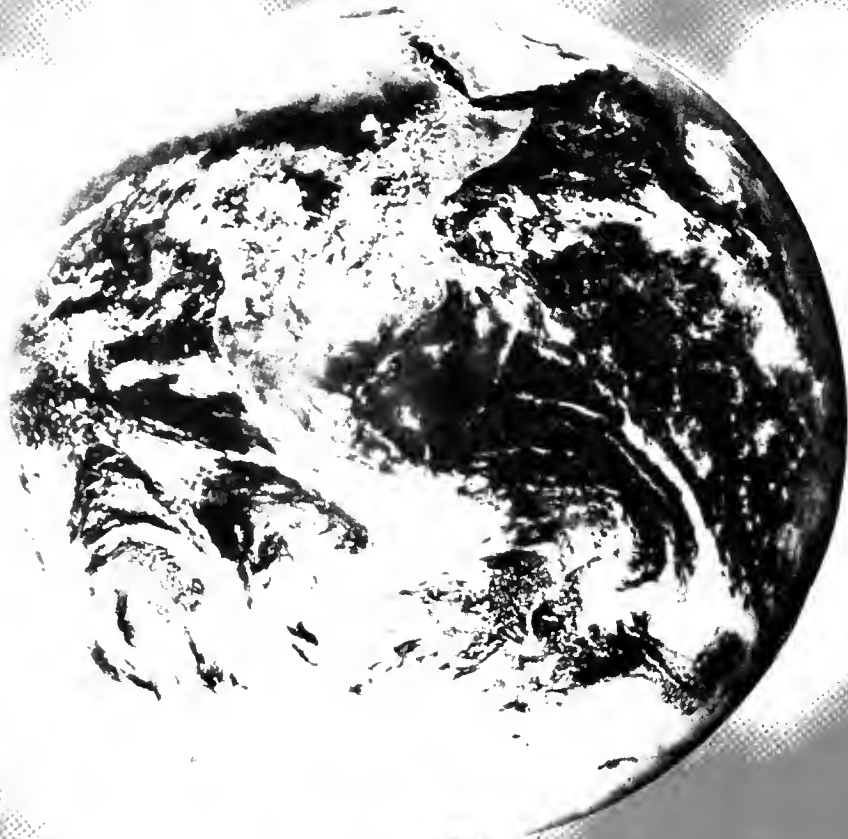
✓ The International Gay Association held its annual conference at the University of Toronto during the first week in July. A 14-point statement released at the close of the conference by over 500 members from 18 countries passed several resolutions. The Salvation Army's petition against gay rights legislation in New Zealand was condemned, as was the continuing purges of gay people from the military, the lack of funding for AIDS research and the refusal of global organizations like the United Nations to recognize gay rights.

The Sex and the State history conference also took place at U of T that week. It was only the third time an international meeting has been held to talk about lesbian and gay history. Its smorgasbord of history included everything from lesbian nuns and Nazi concentration camps to black gay life in the Harlem renaissance. Seeing so many world-class historians and social scientists together in one place, *TBP* writer Rick Bébout remarked that he felt like Hedda Hopper in the MGM canteen.

✓ The Supreme Court of Canada finally had its say on sex toys. Those of us who've always thought there was something just a little too dirty about 12-inch penis-shaped dildos will be relieved. People who found them rather charming may be consoled by the knowledge that the Supreme Court doesn't think chocolate penises are obscene (any possibilities in refrigeration?).

✓ Mayor Art Eggleton retained his vice-grip on the city of Toronto after the November 12 municipal elections. It's hard to know what the voters

continued on page 17



Worldly.

You're curious.
Not just about what's happening
around the corner — although
we'll let you in on that.

You're curious about the temperature
of gay life in the city two hours away.
The country next door. The continent
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Vancouver or San Francisco can
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thought was in it for them—do that many Toronto citizens harbour secret fantasies of becoming big-time developers?

On a happier note, the seemingly endless reign of Toronto alderman Joe Piccininni came to a close with the election. He is best known to our readers for calling *TBP* "a filthy piece of garbage," and to Toronto feminists for declaring that the only employment obstacle women face is that they are too lazy to go out and get a job.

NDP alderman Jack Layton, Toronto's most gay-positive alderman ever, was re-elected handily. Gay lawyer Peter Maloney fell short in his bid to unseat NDP alderman Dale Martin.

In Ottawa, NDP candidate Denis LeBlanc's gayness never did become an issue in his attempt to represent Dalhousie ward. A split on the left caused LeBlanc to lose by a mere 50 votes.

✓ Another International Women's Day came and went with barely a mention of lesbians, the omission being glaringly obvious in Toronto. A strange case of denying majority rights—how

many feminists do you know who *aren't* lesbian?

✓ On March 8, Richard North began his 59-day hunger strike in Winnipeg in an attempt to pressure the Manitoba government into adding protection for gay people to its human rights legislation. *The Winnipeg Sun's* headline (April 15) read: "They are terrorists and their weapon is ... DEATH BY HUNGER," but for the most part the media's reaction was fair minded. On ending his strike, North explained: "So long as I'm alive, I can go on prodding them." His hunger strike did help highlight gay rights in Manitoba.

✓ Gay drinkers got a chance to find out just how much consumer clout they have with the beer industry. Soon after receiving angry letters of protest over a TV commercial (you probably remember it—"Hey, that cabbie was just my type" ... cold stony silence "It's okay Harry, the cabbie was a girl" ... sighs of relief all 'round). Molson pulled its ad from the airwaves.

✓ By November 10, every Red Cross blood donor clinic across the country had begun testing blood for AIDS virus antibodies and several provincial laboratories were ready to perform the test on blood samples submitted by doctors. AIDS groups were critical of the use of the test because it is not a test for AIDS (only a small fraction of those who carry antibodies get the disease) and because those wanting to be tested must identify themselves, thereby exposing themselves to unforeseeable consequences.

Some insurance companies have announced plans to use test results to disqualify potential customers.

✓ Facelift of the year: The Ontario Censor Board renamed itself the Ontario Film Review Board. The only way they could have taken this title on honestly would have been to fire their current staff, hire the likes of Jay Scott and start producing intelligent evaluations. But all they did was extend their jurisdiction to videos.

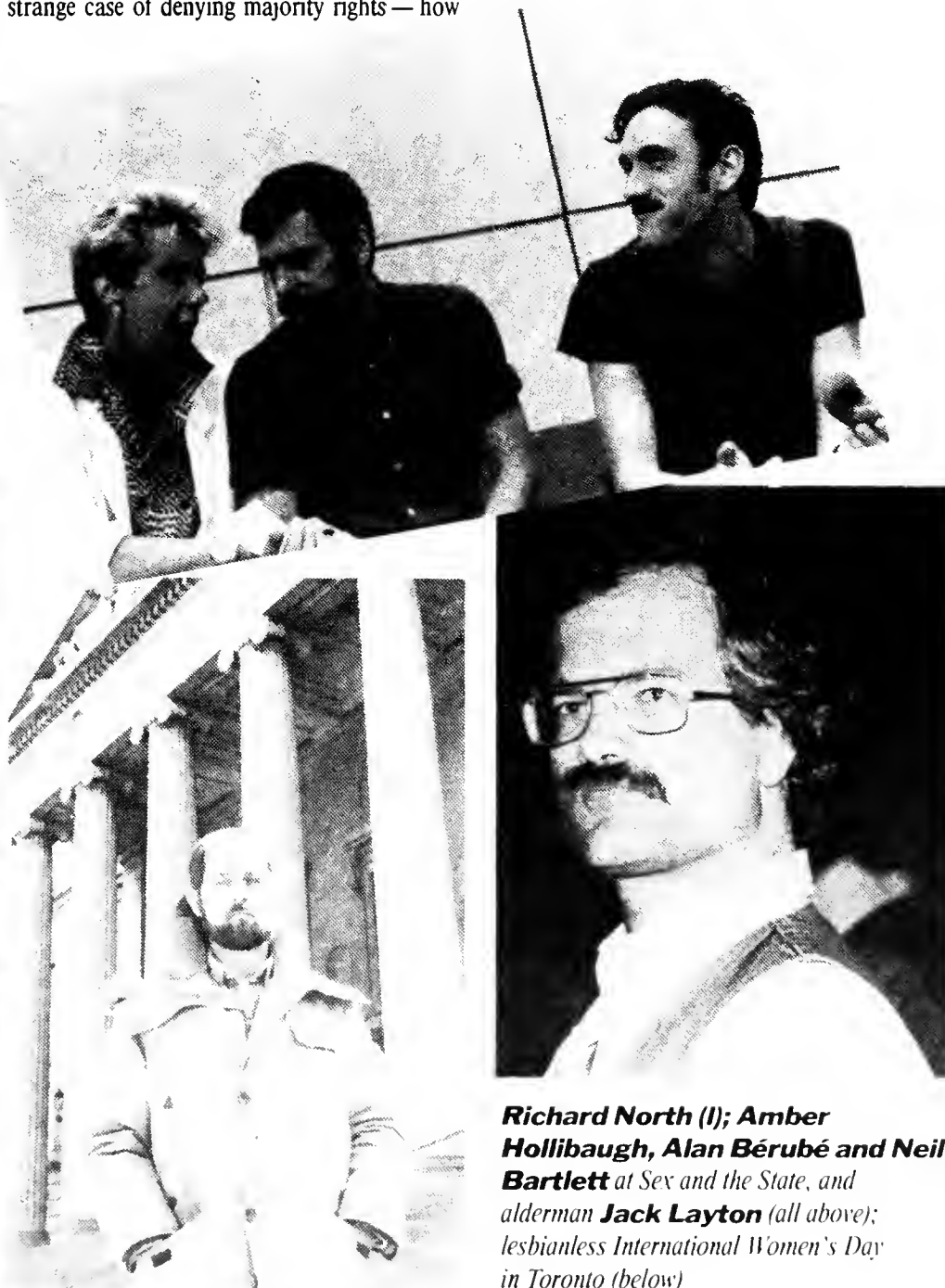
✓ The Ontario general elections in May reduced Frank Miller's Tory (government for life) party to 52 seats. The Liberals surged to 48 seats and the NDP held its own at 25; they combined forces to topple the Tories and put the Liberals in their place.

Gay rights surfaced as an issue in Ottawa Centre and Toronto. In Ottawa Centre, PC candidate Graham Bird told the gay community "I am not anti-gay" in an attempt to play down his earlier opposition to a government grant to a gay organization. NDP incumbent Evelyn Gigantes reiterated her continuing support for the gay community, and won with a 3,000-vote margin. In downtown Toronto, PC incumbent Susan Fish took credit for almost every significant improvement in the local quality of life, short of finding a cure for the common cold, and was given support from the AIDS Committee of Toronto, who praised Fish for "putting her money where her mouth is." Diana Hunt of the NDP (who promises to be the Svend Robinson of Ontario) came within a surprising 700 votes of casting Fish out of office.

Some Liberal cabinet members to watch in the new provincial government: William Rye (Windsor-Sandwich) is responsible for the administration of the Ontario Human Rights Code as Minister of Labour. Ian Scott (St David) is responsible for the police complaints board as Attorney General. Ken Keyes (Kingston and the Islands) can influence police activity as Solicitor General. Monte Kwinter (Wilson Heights) is now Minister of Consumer and Commercial Relations and is responsible for the Ontario Film Review Board.

✓ Section 15 of the Canadian Charter of Rights and Freedoms came into effect April 17. The section, in part, states: "Every individual is equal before and under the law and has the right to equal protection and equal benefit of the law without discrimination." Parliament's Equality Rights Sub-Committee has recommended that the courts construe section 15 to include sexual orientation, but a test case has not yet reached the Supreme Court.

✓ The City of Toronto decided to go ahead with its plan to build a wave pool at Hanlan's Point, the Toronto Islands' gay beach. It seems to be a bid to draw more heterosexual tourists and their children to the gay hot spot. Someone should have warned the city that queers don't abandon their turf so easily—they may well find this summer that what they've built is a gay swimming pool. ●



Richard North (l); Amber Hollibaugh, Alan Bérubé and Neil Bartlett at Sex and the State, and alderman Jack Layton (all above); lesbianless International Women's Day in Toronto (below)

NETWORK

Network is *The Body Politic's* listing of community groups and services of interest to lesbians and gay men throughout Canada. It can help you get in touch with what's going on where you live—and you can help us keep it up-to-date by letting us know about activities in your area.

To get your group listed, or to update any of the information provided here, write: *Network, The Body Politic*, Box 7289, Stn A, Toronto ON M5W 1X9.



**NATIONAL
BIBNATIONAL
INTERNATIONAL**
TELEPHONE AREA CODES VARY

Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York NY 10014.

Archives for the Protection of Gay History and Literature, Box 6368, Stn A, Saint John NB E2L 4R8.

Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).

Bisexuals International, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.

Brethren Mennonite Council for Gay Concerns (BMC), Box 24060, Washington, DC 20024. (202) 462-2595.

Canadian Gay Archives, Box 639, Stn A, Toronto ON M5W 1G2. (416) 364-2759.

Dignity/Canada/Dignité, Box 1912, Winnipeg MB R3C 3R2. (204) 772-4322.

Foundation for the Advancement of Canadian Transsexuals, Box 291, Stn A, Hamilton ON L8N 3C8. (416) 529-7884.

Gay Interest Group, Canadian Library Association, Box 1912, Winnipeg MB R3C 3R2.

Gay Men's Across Canada Meet and Mate Association, c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2.

Gay Mensa, c/o TBP, Drawer C622, Box 7289, Station A, Toronto, ON, M5W 1X9.

International Gay Association, International Secretariat, c/o RFSL, Box 350, S-101 24 Stockholm, Sweden, ph: 46-8-848050, or 845576. Action Secretariat, c/o NVIH/COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596. Women's Secretariat, c/o SHRG, 58A Broughton St, Edinburgh, Scotland EH1 3SA.

International Gay Youth Information Pool (IGYIP), Box 1305, Vika, N-0112, Oslo 1.

International Lesbian Information Service (ILIS), c/o Centre Femme, 5 Boulevard St Georges, Geneve CH-1025, Switzerland.

Lesbians Across Canada Meet and Mate Association, c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2. Personalized contact and correspondence service for women.

Ligo de Samseksamaj Geesperantistoj, gay Esperanto organization, 100 Crerar Ave, Ottawa ON K1Z 7P2.

New Democratic Party Gay Caucus, Box 792, Stn F, Toronto ON M4Y 2N7.

North American Transvestite-Transsexual Contact Service, Box 3, Athens, Ohio 45701, USA. (206) 624-8266.

Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa ON K1N 7N6.

Seventh-day Adventist Kinship Canada, Box 408, Stn C, Toronto ON M6J 3P5. (416) 533-5896.

Seventh-day Adventist Kinship International, Inc, Box 3840, Los Angeles CA 90078-3840 USA. (213) 876-2076.

Super 60 for Elderly Men. Men 60 or over seeking mates of similar age for caring, sharing life, hobbies, travel, etc. Local, national, monthly listing. Free service. Send long self-addressed stamped envelope. Box 103, 606 W Barry, Chicago, IL 60657.

Women's Archives, Box 928, Stn Q, Toronto ON M4T 2P1.



THE YUKON
TELEPHONE AREA CODE: 403

Whitehorse

Lesbian support group, c/o Yukon Status of Women, 302 Steeles St, Y1A 2C5.



BRITISH COLUMBIA
TELEPHONE AREA CODE: 604

Provincial

Affirm: Gays and Lesbians of the United Church in BC, Box 46586, Stn G, Vancouver V6R 4G8. 738-7557. Support group and educational resources.

BC NDP Gay & Lesbian Caucus. 687-7129.

West Coast & Across Canada Lesbian Correspondence Club. Write to: S O'Reilly, 10911 102nd Ave, Fort St John, V1J 2G1.

Comox Valley

The Island Gay Society — Comox Valley, Box 3073, Courtenay, V8N 5N3. 338-9479. Lay and peer-group counselling, social contacts and get-togethers, etc.

Duncan

The Island Gay Society — Cowichan Valley Branch. Duncan, Box 129, V9L 3X1. 748-7924.

Kamloops

Thompson Area Gay Group, Box 3343, V2C 6B9. Welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

Kelowna

Okanagan Gay Organization, Box 1165, Stn A, V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre, 763-8008.

Nanaimo

The Island Gay Society — Nanaimo, Box 127, V9R 5K4. 756-0370. Holds monthly socials last Sat of each month at the Double Dragon Restaurant, 9 pm.

Port Alberni

The Island Gay Society — Port Alberni, Box 158, V9Y 1R1. 724-4914.

Port Hardy

North Island Gay and Lesbian Support and Information Group, Box 1404, V0N 2P0.

Prince George

Progressive People of Central Interior. Box 1942, Stn A, V2L 5E3.

Prince Rupert

Gay People of Prince Rupert, Box 881, V8J 3Y1. 624-4982 (eve).

Revelstoke

Lothlorien, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

Terrace

Gay Connection. 638-1632
Northern Lesbians, RR 2, Box 50, Usk Store, V8G 3Z9.

Vancouver

AIDS Vancouver, Box 4991, MPO, V6B 4A6. Ph: 687-AIDS.

Alcoholics Anonymous (Gay), 733-4590 (men), 929-2585 (women).

Archives Collective, Box 3130, MPO, V6B 3X6. 669-5978.

Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.

Daughters Unlimited, Joyce 251-6090. (Plans to open a women's club.)

Dignity/Vancouver, Box 3016, V6B 3X5. 684-7810.

Dogwood Monarchist Society, 303-1150 Burnaby St, V6E 1P2.

English Bay Swim Club, c/o 4249 Birchwood Cres, Burnaby V5H 4E6. Meets Thurs, 6pm at Vancouver Aquatic Centre. Info: Ken (433-8000) or Roy (669-6696).

Frontrunners (running/jogging). Call Erik 687-3238 or Rick 590-4665.

Gay and Lesbian Caucus of the BC NDP, 669-5434.

Gay Asians of Vancouver, Box 4463, V6B 3Z8. 324-8957.

Gayblevision, TV show by gay people about gay life, culture & art. Regular monthly and special programmes. Box 2259, MPO, V6B 3W2.

Gay Fathers of Vancouver, Box 3785, V6B 3Z1. 688-6590.

Gay Leisure Link (GLL), Box 4662, V6B 4A1.

The Gay Library, 1170 Bute St, No.4 V6B 3W2. 327-9883 or 688-1006. (VGCC)

Gay Rights Union, Box 3130, MPO, V6B 3X6. 731-9605.

Gays and Lesbians of UBC, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. 228-4638. Meets Thurs at 12:30 pm (see *The Ubyssy* for room).

Gazebo Connection (business & professional women's group), 382-810 W Broadway, V5Z 4C9. 984-8744.

Greater Vancouver Business Association, c/o Dwayne Sullivan, 941 Davie St, V6Z 1B9.

Hominum, Box 3785, V6B 3Z1. 689-1039. Offers support and fellowship primarily to gay men who have previously been in a heterosexual relationship.

Integrity: Gay Anglicans and their friends, Box 34161, Stn D, V6J 4N1. 873-2925.

Knights of Malta, Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.

Lambda (Gay Al-Anon). Joe at 689-7681 or Mike at 327-8423.

Legal Advice Clinic, 1170 Bute St, No. 4 (VGCC). Mon, 7:30 pm. Free advice and referrals.

Lesbian Action Committee, Box 24867, Stn C, V5T 4E2.

Lesbian and Feminist Mothers' Political Action Group, Box 65804, Stn F, V5N 5L3. 251-6090.

Lesbian Information Line, 734-1016. Thurs, Sun, 7-10 pm.

Lesbian Feminist Power and Trust Association. Consensual S/M support, education and action group. Box 65868, Stn F, V5L 5L3.

Lesbian Mothers' Defense Fund, Box 65804, Stn F, V5N 5L3. 255-6910. Potluck brunches last Sun of month.

The Lesbian Show, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm.

Lesbians Against the Budget. Box 1559, Stn A, V6C 2P7.

Lesbians Autonomous. 875-6963.

Metropolitan Community Church, Box 5178, V6B 4B2. 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).

Metropolitan Vancouver Athletic and Arts Association, Sport BC Bldg, 1208 Hornby St, V6E 2E2. 687-3333.

Native Cultural Society (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1. 688-2645.

Parents and Friends of Gays. 988-7786.

Quaker Lesbian and Gay People and Supporters, 208-1242 Robson St, Vancouver, V6E 1C1. Every 4th Thurs at 7 pm; call Rob at 683-4176 for location.

Rights of Lesbians, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.

Rob Joyce Legal Defense Fund, c/o Gay Rights Union. SEARCH, c/o VGLCC. Info and counselling: 689-1039, 7-10 pm.

Sha'ar Hayam, Box 4603, MPO, V6B 4A1.

Spokes (gay bicycle club), Box 2259, MPO, V5Z 1Y9. 879-6623 (Michael).

Vancouver Activists in S/M (VASM), call George 594-3632. An educational organization with a monthly newsletter.

Vancouver VD Clinic, Rm 100, 828 W 10th Ave (near Gen Hosp). 874-2331, Ext 220.

Vancouver Gay and Lesbian Community Centre, 1170 Bute St, No. 4; Box 2259, MPO, V6B 3W2. 684-6869. Services, programmes, magazine.

Vancouver Gay and Lesbian Summer Games, c/o Metropolitan Vancouver Athletic and Arts Association.

Vancouver Gay Athletic Association, c/o 1018 Burnaby St. 681-2424.

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post·er, n. An advertising sheet uniting pictorial image and printed lettering, designed to engage, inform, persuade and be posted on a wall or other surface. Syn.: broadside, proclamation, playbill, streamer, placard, handbill, showcard.

pos·ter·i·ty, n. 1. All who have proceeded from a common ancestor; descendants collectively. Syn.: offspring, progeny, issue. 2. A gallery dealing solely in the art of the poster. Daniel Stroud, Leonard Dutton and associates of POSTERITY GRAPHICS LTD. offer Canada's major collection of contemporary and vintage art posters at 265 Queen Street East, in Toronto's Lower East Side. Skilled custom mounting available Mon. to Sat., 10:00 a.m. to 6:00 p.m. 861-1851.

Equality committee calls for gay rights

The federal government has until February 21, 1986, to respond to a far-reaching parliamentary committee report that calls for equal rights for homosexuals.

The report, *Equality For All*, prepared by the seven-member all-party Equality Rights Sub-Committee, makes 85 recommendations, that say, in effect, that many federal laws must be amended to ensure that all Canadians are truly equal before the law.

The committee was established last March to determine how hundreds of federal laws and statutes could be made to conform with Section 15 of the Charter of Rights and Freedoms. Section 15, which came into effect on April 17 of this year, states: "Every individual is equal before and under the law, and has the right to the equal protection and equal benefit of the law without discrimination." The section applies to federal authorities and provincial authorities, from which municipalities also derive their powers. "Section 15 is there to guarantee legal rights and to guarantee equality in this country" said committee chairman Patrick Boyer.

The committee heard from approximately 250 organizations and individuals, of which 13 percent were gay and lesbian identified, during its trans-Canada 12-city tour. In addition, the committee considered 550 written submissions. In an attempt to allay fears that its function was to buttress the power of majority rule, the report states that "in no way was the process of securing the views of Canadians a polling device by which the committee might determine the extent to which the community at large is prepared to tolerate the recognition, in practice, of equality rights. The content of those rights cannot, in our view, be limited by the wishes of the majority. That would be anathema to the whole concept of guaranteed minority protections."

As well, the committee concluded early in their deliberations that "the prohibited grounds of discrimination enumerated in Section 15 are simply illustrative and do not exhaust the forms of discrimination that are promised by the Charter." Thus the committee strongly recommends, as stated by committee member Svend Robinson, "that the courts read into Section 15 a prohibition against discrimination on the basis of sexual orientation."

Perhaps the most controversial recommendations of the report call for women soldiers to be allowed to serve in combat roles and for homosexuals to be allowed to serve in the Armed Forces and the RCMP. The unanimous report also recommends that:

- The Canadian Human Rights Act be amended to add sexual orientation as a prohibited ground of discrimination.
- Federal Government security clearance guidelines covering employees and contractors not discriminate on the basis of sexual orientation.
- The Criminal Code be amended to ensure that the minimum age or ages at which private consensual activity is lawful be made uniform without distinction based on sexual orientation.

One of the major disappointments of the report is its failure to address the issue of homosex-

ual relationships. In spite of the numerous submissions made on behalf of the gay and lesbian community strongly calling for the legal recognition of homosexual couples, the report explicitly requires that the parties of a common-law relationship be of the "opposite sex." Nowhere in the report is it contemplated that a couple might be otherwise than "of the opposite sex."

Ric Taylor ●

Opposition leader wants gay-positive reading of Charter

Federal Liberal leader John Turner has come out publicly in favour of the inclusion of sexual orientation as a prohibited grounds of discrimination in the Canadian Human Rights Act.

In a speech delivered November 9 in Halifax to a Liberal Party reform conference, the opposition leader stated "I suggested in the House of Commons, and I will be more firm about it tonight, that we must expand the prohibited grounds already implied in the Charter. We believe that the Canadian Human Rights Act ought to be amended to extend the list of prohibited discrimination to include sexual orientation, political belief, criminal conviction, or criminal charges. We believe that fundamentally. We must eradicate unwarranted discrimination no matter where it lies."

Peter Maloney, gay activist and long-time Liberal Party member, told *TBP* that he wasn't surprised by Turner's statement. "Such has been the policy of the Liberal Party," said Maloney, "since the party's Winnipeg convention in 1980, at which time the party passed such a resolution, tabled by myself. Since that time, the Liberal Party has been solidly behind the move to include sexual orientation as a prohibited ground of discrimination."

Maloney predicted that between now and Easter NDP MP Svend Robinson's private member's bill (Bill C-225), which would amend the Canadian Human Rights Act to add sexual orientation as a prohibited ground of discrimination, will be passed by the House of Commons. The bill received first reading in the House on March 4, 1985.

"On a slow night," Maloney said, "those members of the House who could not stomach such a vote will be asked to stay away from the House, and the Liberal and NDP support for the bill will pass it into law." Ric Taylor ●



Robinson: moved and encouraged by gay and lesbian testimony

Write for your rights

MP Svend Robinson says now is the time to demand government action

Dear friends,

Earlier this year the Minister of Justice appointed a special seven-member all-party parliamentary sub-committee to make recommendations to the government on which federal laws and policies should be changed in light of the coming into force of Section 15 of the Charter of Rights and Freedoms.

The Equality Rights Sub-Committee also had referred to it the subject matter of Private Member's Bill C-225, which I tabled in the House of Commons last year. The effect of this bill is to prohibit all discrimination in Canada at the federal level on the basis of sexual orientation.

Our sub-committee worked incredibly hard and held extensive public hearings both in Ottawa and in cities across Canada. It was thanks to the incredible response of the gay and lesbian community across this land that the strong and unanimous recommendations of the sub-committee were made. Our report, tabled October 25, calls for comprehensive changes in federal laws and policies affecting gays and lesbians.

One of the most important recommendations is that the Canadian Human Rights Act be amended to include "sexual orientation" as a prohibited ground of discrimination. As well, the sub-committee recommends that the Canadian Human Rights Act take precedence over all other federal legislation. These two recommendations taken together would mean that federal laws and policies in all areas, including taxation, immigration and the Criminal Code, would be required to treat gays and lesbians with full equality. While the sub-committee included a definition of "common law" relationships which explicitly required that the parties be of opposite sex, this recommendation was solely for purposes of extending benefits to "common law" partners as that concept is generally understood to apply in Canadian society. Should our recommendations with respect to the Canadian Human Rights Act be adopted by the government, then similar relationships involving gays and lesbians would also be recognized by federal law.

While the report of the sub-committee on Equality Rights is a strong call for action to end discrimination against gays and lesbians, it is ultimately up to the Conservative government to

decide which recommendations in our report they will accept. Already a number of the dinosaurs in the Tory caucus have voiced their vigorous opposition to these recommendations.

The government must respond comprehensively to our report by February 21, 1986. I therefore want to take this opportunity to urge you to once again write to Prime Minister Mulroney with copies to John Turner and myself urging the government to implement the recommendations of the Special Sub-Committee on Equality Rights as they affect gays and lesbians. Meet with your own MP no matter what party he or she comes from and urge them to pursue these recommendations.

I would be pleased to consider requests to speak to any organizations wishing further information on this report. If you would like copies of the report sent to you, I have quite a number of additional copies and would be pleased to forward them to you upon request without charge.

Should the government refuse to implement these unanimous recommendations, concurred in by five Conservative MPs from different parts of Canada, our sub-committee strongly recommends that courts read into Section 15 of the Charter of Rights a prohibition against discrimination on the basis of sexual orientation. The conclusions of this report can and, I hope, will be cited in Canadian courts in support of this broad interpretation. Thus, if government refuses to act, the courts may order them to do so. Naturally, such court challenges can be costly. However, I would encourage anyone contemplating such a challenge to consult with me in order that I might assist in seeking possible financial support through the federally established umbrella funding mechanism set up to support Charter challenges.

While the changes in laws we are seeking are of fundamental importance, it should be noted that other changes in society's attitudes and values must be made, and partly as a consequence of these legal changes. In Toronto recently, Kenneth Zeller, a deeply respected school librarian, was brutally murdered by five "average" teenagers from good homes. A psychiatrist testifying at their trial stated that among other factors, the "subtle social permission to victimize homosexuals" contributed to them acting like a gang of predators the night they murdered Zeller. Similar social pressures are mounting in some quarters against victims of AIDS. It is essential that these forces of intolerance and hatred be vigorously combatted through education and legal sanctions. I hope that our report will play a small part in achieving such understanding.

If I can be of any assistance in working with you in achieving our common objective of an end to discrimination against gays and lesbians, please do not hesitate to contact me. I can assure you that I will continue to work very hard on this fundamental question of human rights. I was tremendously moved and encouraged by the energy, eloquence and commitment shown by the gay and lesbian community right across Canada during the course of our hearings. Together, I hope, we can make a difference.

Sincerely yours,
Svend J Robinson, MP

Vancouver Lesbian Connection. Box 65961, Stn F, V5W 5L4. 873-5804, 251-6046. "We are planning to establish a major social and political, self-supporting centre for lesbians in Vancouver and vicinity. Please share your experiences with us." **Vancouver Men's Chorus.** 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information phone Kevin at 731-1779 or Larry at 734-8802. **West End Softball Association.** 755 Robson St, N° 299, V6G 1C9. Call Frank Hamper 255-4410. **West End Volleyball.** 222-1500 Pendrell St. 669-6696. **Women in Focus.** 204-456 W Broadway, V5Y 1R3. 872-2250. **Young Gay People.** c/o SEARCH. **Zodiac Fraternal Society.** Box 33872, Stn D, V6J 4L6.

Vernon

Rural Lesbian Association and Library. c/o Box 1242, V1T 6N6. **Vernon Alternative Lifestyle.** 4007-32nd St, V1T 5P1.

Victoria

AIDS Vancouver Island. Box 845, Stn E, V8W 2R9. 384-4554 (7-10pm weekdays). **Alcoholics Anonymous (Gay).** 383-9862, 595-0528. **Gay and Lesbian Organization of the University of Victoria (GLO).** SUB, U of Victoria, Box 1700, V8W 2Y2. **The Island Gay Society — Victoria.** Box 695, Stn E, V8W 2P9. 598-5480. Operates The IGS Café at James Bay Community Centre, 140 Oswego St, Sundays, 9-11 pm, with coffee or tea all night for \$2 cover charge. **Need (Victoria Crisis Line).** 386-6323, 24 hrs. Some gay info available. **Womyn's Coffee House.** 1923 Fernwood, Every Wed evening.

West Kootenay region

West Kootenay Gays and Lesbians. Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre 352-3504 (24 hrs).



Provincial

Alberta Lesbian and Gay Rights Association (ALGRA). Box 1852, Edmonton T5J 2P2. **Alberta TV and TS Contact Club.** Box 4667, Calgary T2T 5P1. Transvestite and transsexual contact service.

Calgary

Apollo — Friends in Sports. Box 6481, Stn D, T2P 2E1. Provides recreational activities to the gay community, including volleyball, slowpitch, curling, bowling, dances, car rallies and skiing. Hosts annual Western Cup Volleyball Tournament. Open to men and women. Info: Gay Lines, 234-8973.

Camp 181 Association. Box 702, Stn M, T2P 2J3. Dances, theme parties, campouts, sports and other activities for lesbians and gays. **Dignity/Calgary.** Box 1414, Stn M, T2P 2L6. **Gay Lines.** 234-8973. Community information. **Gay Political Action Committee.** c/o Box 2943, Stn M, T2P 3C3. Education and lobbying. **Gay Students Association.** c/o U of Calgary Students Clubs, Rm 209, MacEwan Hall, 2500 University Dr NW, T2N 1N4. **Gay Youth Calgary.** Peer counselling, information, social activities for gay and lesbian youth 15-21. 234-8973. **Frontrunners.** Contact Gay Lines or Calgary Central Office: 233-2111. Alcoholics Anonymous for gay men and women. **Imperial Court of the Chinook Arch.** 282-6393. Entertainments and social events. **Lesbian Information Lines (LIL).** 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. 314-223 12 Ave SW. Operated by Womyn's Collective. **Lesbian Mothers.** Lynn at 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month. **Lesbian Outreach and Support Team.** Box 6093, Stn A, T2H 2L4. 281-2895. **Metropolitan Community Church.** 204-16 Ave, NW, T2M 0H4. 277-4004. Services Sun 11:30 am and 7 pm at above address. **New Horizons** (physically disabled gays). A712, 3130-66 Ave SW, T3E 5K8. Or phone Gay Lines, 234-8973. **Womyn's Collective.** 265-9458. Dances, library, lesbian drop-ins every Tues. Operates LIL.

Regina
AIDS Regina. Box 3414, S4P 3J8. 522-4522, AIDS Information Line (Mon and Wed, 8-10pm). **Dignity/Regina** (gay Catholics and friends), Box 3181, S4P 3G7. **Gay Athletic Guild.** Box 3414, S4P 3J8. **Gay Community of Regina** (gay community council), Box 3414, S4P 3J8. **Gay Information Services.** Box 3414, S4P 3J8. 522-5422, Sun & Mon, 8-10 pm; 24-hr recorded message at other times. **Gay Parents.** Box 3414, S4P 3J8. **Gay Religious Group.** Box 3414, S4P 3J8. **Gay Women's Phone Line.** 352-1041, Wed, 8-10 pm. Box 4033, S4P 3A2.



Provincial

Affirm/Saskatchewan, lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon S7L 4S4. **Gay Rights Subcommittee, Saskatchewan Association for Human Rights.** 305-116 3rd Ave S, Saskatoon S7K 1L5. 244-1933. **Lesbian Association of Southern Saskatchewan.** Box 4033, Regina S4P 3R9. 522-4522 or 352-8397.

Prince Albert

Prince Albert Gay Community Centre (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

AIDS Regina. Box 3414, S4P 3J8. 522-4522, AIDS Information Line (Mon and Wed, 8-10pm). **Dignity/Regina** (gay Catholics and friends), Box 3181, S4P 3G7. **Gay Athletic Guild.** Box 3414, S4P 3J8. **Gay Community of Regina** (gay community council), Box 3414, S4P 3J8. **Gay Information Services.** Box 3414, S4P 3J8. 522-5422, Sun & Mon, 8-10 pm; 24-hr recorded message at other times. **Gay Parents.** Box 3414, S4P 3J8. **Gay Religious Group.** Box 3414, S4P 3J8. **Gay Women's Phone Line.** 352-1041, Wed, 8-10 pm. Box 4033, S4P 3A2.

Rumours (gay community centre). 1422 Scarth St. 522-7343. **Regina Parents, Families and Friends of Gays.** Box 3414, S4P 3J8. **Regina Women's Community and Rape Crisis Centre.** 219-1810 Smith St, S4P 2N3. 522-2777, 352-7688.

Saskatoon

Gay & Lesbian Support Services (GLSS). 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581, S7K 6K7. **Gay History Group.** c/o GLSS. **Gay/Lesbian Community Centre.** Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates. **Gayline.** 665-9129, Sun-Thurs, 8-11 pm. Community information. **Gays and Lesbians at the University of Saskatchewan (GLUS).** Box 124, S7K 3K1. Open to staff and students of the Saskatoon campus; holds social and educational events. **Live and Let Live.** c/o Gay and Lesbian Support Services. Meets Fri, 8 pm at GLSS. **Metamorphosis 1985.** Box 113, S7K 3K1. 955-1270. Plans annual Thanksgiving weekend celebration. **Southern Prairie Athletic Association.** Box 8581, S7K 6K7.



Provincial

Brethren/Mennonite Council for Gay Concerns (BMC) Manitoba. Box 2846, Winnipeg R3C 4B4.

Brandon

Gay Friends of Brandon. 727-1685, Wed 7-10 pm; Sat 1-4 pm.

Portage-la-Prairie

Bi-Women's Support Group. Box 820, R1N 3C3. 857-5295. For bisexual women.

Thompson

Gay Friends of Thompson. Box 157, R8N 1N2.

Winnipeg

Affirm: Gays and Lesbians of the United Church. 453-3984 (Eric) or 452-2853 (Dave). **A Little Bit of Magic, Inc.** A non-profit introduction service for gay men and lesbians. 775-4838. **Council on Homosexuality and Religion.** Box 1912, R3C 3R2. 452-1813 or 786-3976. Worship, counselling, library. **Dignity/Winnipeg.** Box 1912, R3C 3R2. **Gaie Livraison.** Box 1912, R3C 3R2. Pamphlets and booklets on homosexuality. **Gay AA New Freedom Group.** Box 2481, or contact through Manitoba Central Office, 233-3508. **Gay AIAnon Group.** Info: Gays for Equality. **Gay Community Centre.** 277 Sherbrooke St. 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed. **Gay Fathers Winnipeg.** Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm). **Gay Outdoors Group.** c/o Gays for Equality. **Gay Parents.** c/o Gays for Equality.

Gays for Equality (GFE). Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrooke St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings. **Lesbian Line.** 786-3976, Tues evenings. **Ms Purdy's** 226 Main St. 942-8212. Women's bar. **Mutual Friendship Society, Inc.** Box 427, R3C 2H6. 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrooke St. **Oscar Wilde Memorial Society.** Box 2221, R3C 3R5. Variety of social, cultural and educational activities. **Project Lambda, Inc.** Box 3911, Stn B, R2W 5H9. 772-1421. Lesbian/gay community service organization. Publishes *Out & About*, gay community library, community fund-raising for medical, library, educational and counselling services. **Winnipeg Gay Community Health Centre.** Box 3175, R3C 4E6. 774-4846. Phone line, counselling, information on AIDS and other lesbian/gay health issues. **Winnipeg Gay Media Collective.** Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Produces "Coming Out," weekly half-hour cable broadcast. **Winnipeg Gay Youth.** c/o GFE. **Winnipeg Lesbian and Gay Pride.** c/o N Stevens, 10-191 Colony St, R3C 1W2. 775-1612. **University of Winnipeg Gay Students Association.** Info: 786-3976. **Yourselves.** Box 2790, R3C 3R5. For bisexual men and women.



Provincial

Coalition for Gay Rights in Ontario. Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824. **Brethren/Mennonite Council for Gay Concerns (BMC) Ontario.** Box 2621, Stn B, Kitchener ON N2H 6N2.

Leaping Lesbians. radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK. **Lesbian Organization of Kitchener.** Box 2422, Stn B, Kitchener N2H 6M3. 744-4863. Womyns coffee-house first Thurs of month at 52B College St, Kitchener.

Guelph

Area code: 519
Guelph Gay Equality. Box 773, N1H 6L8. Gayline: 836-4550, 24 hrs. **Gays Out of Doors (GOOD).** See Kitchener-Waterloo.

Goderich

Area code: 519
Parents of Lesbians and Gays. c/o Anne Rutledge, 52 Essex St, N7A 2H4. 524-4879.

Hamilton

Area code: 416
Foundation for the Advancement of Canadian Transsexuals (FACT Niagara). Box 291, Stn A, L8N 3C8. 529-7884. **Gay Archives/History Project for Hamilton-Wentworth.** 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979. **Gay Fathers of Hamilton.** Support, advice. Meets twice a month. Call Gayline for info. **Gayline Hamilton.** Info on all groups and activities, peer counselling. 523-7055 Wed-Sun, 7-11 pm. **Gay Women's Collective.** c/o Gayline. Meets 2nd Mon of month.

Hamilton United Gay Societies (HUGS). a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info. **Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5. **Live and Let Live (Gay AA).** Open meetings with speakers, last Sat of every month, 8 pm. All Saints Church Parish Hall, 15 Queen St (side entrance).

Kingston

Area code: 613
Queen's Homophile Association. 51 Queen's Crescent, Queen's University, K7L 2S7. 547-5841. (24-hr recorded message, staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings; biweekly dances.

Kitchener-Waterloo

Area code: 519
Gay Liberation of Waterloo. c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, Rm 110. **Gay News and Views.** radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W, Waterloo N2L 3G1. 886-CKMS. **Gays of Wilfrid Laurier University.** c/o WLUSU, Wilfrid Laurier University, 75 University Ave W, Waterloo. **Gays Out of Doors (GOOD).** Box 2751, Kitchener N2H 6N3. Outdoor activities and social club (camping, skiing, canoeing, cycling, picnics, potluck suppers and parties). **Half and Half Club.** A non-profit social club that sponsors a bar and disco at 223 1/2 King St W, Kitchener (use Halls Lane entrance). 749-9084. Mon-Sat, 8 pm-1 am. Cover Thurs-Sat. **International Women's Day Committee.** Box 1491, Stn C, Kitchener, N2G 4P2. **Kitchener-Waterloo Gay Media Collective.** Box 2741, Stn B, Kitchener, N2H 6N3. 579-3325. **Leaping Lesbians.** radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK. **Lesbian Organization of Kitchener.** Box 2422, Stn B, Kitchener N2H 6M3. 744-4863. Womyns coffee-house first Thurs of month at 52B College St, Kitchener.

London
Area code: 519
Gay Youth London. c/o HALO. Meets Thurs at 7 pm, 2nd fl, 649 Colborne St. 433-3762. **Gayline.** 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm. **Homophile Association of London, Ontario (HALO).** 649 Colborne St, N6A 3Z2. 433-3762. Coffee House: Mon, 7-10 pm. Disco/Bar: Wed, Fri and Sat, 9 pm-1:30 am. Gay AA meeting, Wed, 7 pm. **FFLAG** (parents and friends of lesbians and gays). 48 Garfield Ave, N6C 2B5. 432-4581. **Metropolitan Community Church.** Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, 433-9939. Rides: 432-9690. **Nitty Gritty Gay Discussion Group.** 649 Colborne St (upper). 473-4738.

Mississauga/Brampton

Area code: 416
GEM: Gay Community Outreach. Box 62, Brampton L6V 2K7. Phoneline: 278-6010. **Parents of Lesbians and Gays.** c/o Mary Jones, 35 Willis Drive, Brampton ON L6W 1B2. 457-4570.

Niagara Region

Area code: 416
Forward Lambda. Box 603, Niagara Falls ON L2E 6V5 **Gays at Brock University (GAB).** Contact GO Niagara. **Gay Outreach Niagara (GO Niagara).** An organization for gay men and women in the Niagara Region. Box 61, St Catharines ON L2R 6R4. 684-0683. **Niagara College Gays (NCG).** Contact GO Niagara.

North Bay

Area code: 705
Gay Fellowship of North Bay. Box 665, Callendar, ON P0H 1H0. Meetings every Sunday for gay men and lesbians to share and discuss our problems and joys.

Ottawa

Area code: 613
AIDS Committee of Ottawa. c/o the Gayline, 238-1717, Mon-Fri, 7:30-10:30. **Gai Campus.** Centre Universitaire, local 206, Université d'Ottawa. **Gay People at Carleton.** c/o CUSA, Carleton University. For more info, call 238-1717. **Gays of Ottawa/Gais de l'Outaouais.** Box 2919, Stn D, K1P 5W9. GO Centre, 318 Lisgar St, 2nd Floor: open 7:30-10:30 pm Mon-Thurs. Sun: AA Live & Let Live group, 8 pm. Gayline: 238-1717, Mon-Fri 7:30-10:30 pm, recording other times. Office: 233-0152. **Gay Youth Ottawa/Hull/Juunesse Gai(e) d'Ottawa/Hull.** For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 318 Lisgar St, 2nd Floor. **GO Centre.** Open every weeknight from 7:30-10:30. For information, referral service and peer counselling, call 238-1717. **Groupe de Péres Gais.** 238-1717. **Groupe des lesbiennes féministes juives.** 238-1717. **Dignity/Ottawa/Dignité.** Box 2102, Stn D, K1P 5W3. **Integrity/Ottawa.** (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's. **Lambda Professional and Business Association of Ottawa.** Purpose of association is to give a chance to people in the same profession or business to meet together and establish some sort of network. Call the gayline: 238-1717. **Lesbiennes et gais du campus/Lesbiens and Gays on Campus.** c/o SFUO, 85 rue Hastey Street, K1N 6N5. **Live and Let Live Group** for gay alcoholics. Contact GO. **Metropolitan Community Church.** Box 2979, Stn D, K1P 5W9. 232-0241. **Parents des gais.** CP 9094, K1G 3T8. **Parents of Gays.** Box 3043, Station D, K1P 6H6. **Pas nés d'hier.** gais et lesbiennes âgés. 238-1717. **Pink Triangle Services.** Box 3043, Station D, K1P 6H6. A gay/lesbian social service and public education group (non-profit registered charity). PTS runs a gay/lesbian peer counselling and community information line: 238-1717, Monday-Friday, 7:30-10:30

pm. PTS also runs a speaker's bureau and an educational service. Call business office: 563-4818.

Owen Sound

Area code: 519
Gays of Owen Sound and Area. Box 292.

Peterborough

Area code: 705
Gays and Lesbians at Trent and Peterborough. Box 2467, K9J 7Y8.

Sudbury

Area code: 705
Sudbury All Gay Alliance. Box 1092, Stn B, Sudbury, ON P3E 4S6. Phoneline: 674-3002, Tues, 7 pm-10 pm.

Thunder Bay

Area code: 807
Gays of Thunder Bay. Suite 7, 214 Red River Rd., P7B 1A6. 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Sun. Dances held monthly. **Northern Women's Centre.** 69 Court St N, P7A 4T7. 345-7802.

Toronto

Area code: 416
AIDS Committee of Toronto. Box 55, Stn F, M4Y 2L4. 926-1626, Mon-Fri, 9 am-5 pm. Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS and PLS, including separate discussion groups for people diagnosed with AIDS and PLS. **Affirmation.** a support group for gay and lesbian Mormons and their friends. For information, write Drawer E622, Box 7289, Stn A, M5W 1X9. **Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962. **Association of Gay Social Workers.** c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome. **AWARE.** a support group for gay men and lesbians from Christian Reformed Churches, and their friends. Write c/o MCCT, 730 Bathurst St, Box K, Toronto, M5S 2R4. 925-0690. **Cabbagetown Group Softball League.** Box 1113, Stn F, M4Y 2T8. **Branching Out.** Lesbian culture resource centre. Box 141, 2 Bloor St W, Ste 100-99, M4W 3E2. **Canadian Unitarian Universalists for Lesbian and Gay Concerns (CUULGC).** A support group for gay men and lesbians within Unitarian Universalist churches. c/o Canadian Unitarian Council, 175 St Clair Ave W, M4V 1P7. **Christos Metropolitan Community Church.** Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto. **Chutzpah.** Box 334, Stn Q, Toronto M4T 2M5. 489-4662. Group for Jewish gay men and lesbians. **Committee to Defend John Damien.** 291 Ontario St, Apt 6, M5A 2V8. 925-6729. **Couples Growth Group.** MCC. Open to gay and lesbian couples in a committed relationship. Every other Fri at 8 pm. 536-2848. **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends. **Federation of American and Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre, M4Y 2C9. 625-2185. **40 Plus GP.** Group for older gays. Meeting at the 519 Church St Community Centre second and fourth Mondays of each month (except holidays) at 7:30 pm.

Gay Alliance at York. c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.

Gay Asians Toronto. Box 752, Stn F, M4Y 2N6.

Gay Association of Maritimers in Toronto. 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto.

Gaycare Toronto. c/o 519 Church St Community Centre, M4Y 2C9. Phoneline: 243-5494, 7-10 pm, seven days a week. Free face-to-face counselling service, Thursdays 7-10 pm.

Gay Christian Counselling Service. Professional counselling, individual and couple, for gay men, lesbians and families of gays. Metropolitan Community Church of Toronto. For appt: 536-2848.

Gay Community Appeal of Toronto. Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.

Gay Community Calendar. Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, M5C 2H8. 24-hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.

Gay Community Dance Committee (GCDC). 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.

Gay Courtwatch. Room 337, Old City Hall (Queen and Bay). 362-6928. Monitors gay-related cases and provides legal assistance.

Gay Fathers of Toronto. Box 187, Stn F, M4Y 2L5. Phoneline: 364-4164, Mon-Fri, 7-10 pm.

Gay Liberation Against the Right Everywhere (GLARE). Box 793, Stn Q, M4T 2N7.

Gay Self-Defence Group. 215 Danforth Ave, N° 4, M4K 1N2. 466-6020. Organizes courses in self-defence in and out of Toronto.

Gays and Lesbians at U of T. c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Info: Chris (964-0701) or Eldon (927-8866).

Gays and Lesbians in Health Care. Box 6973, Stn A, M5W 1X7. 920-GLHC. Gay men and lesbians working and training in health-care delivery and research.

Gay/Lesbian Action for Disarmament (GLAD). Box 5794, Stn A, M5W 1P2. 921-1938.

Glad Day Bookshop. 598A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6; Sun 12-6.

Glad Day Defence Fund. 598A Yonge St, 2nd fl, M5Y 2A6. 961-4161.

Hassle-Free Clinic — Men. 556 Church St, 2nd fl, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.

Hassle-Free Clinic — Women. 556 Church St, 2nd fl, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thurs, 4 pm-8 pm. Call ahead.

Integrity/Toronto. Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling.

International Gay Association (Toronto). c/o Toronto Gay Community Council (see below).

Gay rights in the Yukon

PCs and churches oppose NDP government's proposals

The introduction in the Yukon legislative assembly of human rights legislation that includes sexual orientation protection has set off a vigorous but predictable public debate in the territorial capital of Whitehorse.

The bill was introduced October 15 by justice minister Roger Kimmerly on behalf of the minority NDP government, which holds eight of the 16 assembly seats. The government depends on the support of the two-member Liberal caucus to stay in power and pass legislation. The Progressive Conservatives hold five seats and one other seat is vacant.

The legislation is modelled on proposals drafted by the Manitoba Human Rights Commission, but not yet enacted by the Manitoba NDP government. It would create a Yukon human rights commission and expand the list of prohibited categories of discrimination now contained in the territory's Fair Practices Act, passed in 1963. The 1963 act created no enforcement agency; complainants must file a civil suit against alleged offenders.

The new bill has received first and second readings and is now under consideration by the assembly's Select Committee on Human Rights, where its fate is uncertain. The NDP has three of the committee's six seats, the PCs have two and the Liberals one. Because the chair, NDP MLA Norma Kassi, cannot vote, the NDP members need the vote of at least one opposition MLA on the committee to get the bill back to the assembly in a form acceptable to the government.

Although the sexual orientation clause was originally included only because it was contained in the Manitoba proposal — the result of more than a decade of gay activism in that province — it would be wrong to conclude that Yukon gays have not had some input into government policy. Kimmerly says he "had a meeting with one gentleman who had heard that we were going to be introducing a human rights bill" and that "he had come to lobby me" on behalf of Yukon Anonymous Gays. According to Select Committee chair Kassi, the committee has received requests from two people to appear anonymously on behalf of including sexual orientation. However, in the



debate which has raged in the daily press, no openly gay support for the bill has appeared.

The only organized opposition is led by local Anglican, Baptist and Pentecostal churches. Anglican bishop Ron Ferris was quoted in the *Whitehorse Star* as saying, "I want to see society have a compassionate attitude toward homosexual people. But on the other hand, I think that employers should be allowed to exercise moral judgment, especially in fields such as school and police and so on." The other churches offer the familiar "We love the sinner, but hate the sin" line, no doubt as sincere now as it was during the Spanish Inquisition.

In committee, the bill is opposed by the two PC members. Opposition leader Willard Phelps says his party opposes the whole concept of a human rights commission, not just the sexual orientation clause: "Our main concern is not that at all, although that seems to be the clause that attracts the most attention." Phelps decries the proposed human rights commission as a "radical" idea and a "huge bureaucracy" that would infringe the rights of individuals and small businesses.

Phelps is at pains to put a human face on his opposition: "I am not a redneck," "I'm not against human rights," he assured *TBP*. He contends that the public debate over the sexual orientation clause has "reduced goodwill" towards gays and is "harmful to the high level of tolerance in the territory."

He elaborated: "Given the small population (23,000 in the Yukon), many of us know someone, they are our friends." He said gay friends of his were opposed to the sexual orientation clause

because it had set things back. However, he was unwilling to provide a way of contacting these gay friends. When asked why his friends were afraid to be identified as gay in a society marked by a "high level of tolerance," Phelps could only say, "They don't want to get involved in the debate."

"There is a lot of fear among gay people in the Yukon. They are afraid to come out and make representation on their own behalf"

Although Phelps called opposition to the human rights bill because of the sexual orientation clause a "red herring," it is a dish he himself has not been averse to serving. In an October interview reported in the *Whitehorse Star*, the sexual orientation clause is the only aspect of the proposed bill which Phelps talked about. He describes this as "old hat" and says he now criticizes only the fundamentals of the bill.

Committee chair Kassi says that the debate over sexual orientation has taken place mainly in the press and that the issue has hardly been mentioned at the seven public hearings on the bill, where equal pay for work of equal value and affirmative action have been the flash points. She opines that the sexual orientation question has had a low profile in the hearings because "people don't want to talk about it." Except for official

letters from the churches, she says, she has received no mail on the sexual orientation clause.

Because of the balance of political forces on the committee, the sexual orientation clause and, indeed, the human rights bill itself can survive only if they attract the support of Liberal MLA Jim McLaughlin. McLaughlin has refused to show his hand and was not available for comment. However, a Liberal Party caucus researcher said the committee is only a quarter of the way through the bill and "haven't reached the point where he (McLaughlin) can say how he will vote." A Whitehorse source familiar with assembly gossip, however, said it was common opinion that the NDP government would probably change the bill, that is, drop the sexual orientation clause, in order to secure passage.

Justice minister Kimmerly acknowledges that protection for gays is "an emotional and an important issue." He says he is "watching the debate in the press closely" and adds: "I'm assuming it does not represent public opinion."

Committee chair Kassi told *TBP*: "There is a lot of fear among gay people in the Yukon. They are afraid to come out and make representations on their own behalf. The gay people of the Yukon do need support."

Readers who want to express their support for the proposed legislation can send letters to the Select Committee on Human Rights, Yukon Legislative Assembly, Box 2703, Whitehorse YK Y1A2C6.

Ken Popert ●

**You can help!
Send letters in
support of the
rights of Yukon
gays to: Select
Committee on
Human Rights,
Yukon Legislative
Assembly,
Box 2703,
Whitehorse,
Yukon Y1A 2C6**

International Women's Day Committee, Box 70, Stn F, M4Y 2L4, 789-4541. Independent socialist-feminist organization.

Judy Garland Memorial Bowling League. Info: bulletin boards in bars, or write c/o the Toronto Sports Alliance (see below). Sept-May season (Mon and Thurs evenings); also summer league.

Lesbian and Gay History Group of Toronto, Box 639, Stn A, M5W 1G2. 961-7338.

Lesbian and Gay Pride Day Committee. Box 793, Stn Q, M4T 2N7. Organizes annual summer celebration.

Lesbian and Gay Youth Toronto, c/o 519 Church St Community Centre, M4Y 2C9.

Lesbian Incest Survivors Support Group, Info: 964-7477 (Rape Crisis Centre).

Lesbian Mothers' Defense Fund, Box 38, Stn E, M6H 4E1. 465-6822.

Lesbian PhoneLine, Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.

Lesbian Speakers Bureau. Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.

Lesbians Against the Right, Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.

Lesbians of Colour, Political/social group. Info: c/o Box 7289, Stn A, M5W 1X9.

Lutherans Concerned, c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends. Meets 1st and 3rd Wed of month.

Metamorphosis, Box 5963, Stn A, M5W 1P4. Transsexual counselling and services.

Metropolitan Community Church of Toronto, 730 Bathurst St, M5S 2R4. 536-2848. An ecumenical Christian church for all people with a special ministry to gay community.

New Democratic Party Gay and Lesbian Caucus, Box 792, Stn F, M4Y 2N7. 964-1049.

Notso Amazon Softball League. All-lesbian recreation league. Info: 967-7440 or 466-9341.

Osgoode Gay/Lesbian Caucus, York University, 4700 Keele St, Downsview, M3J 2R5. 532-2443 (Peter) or 463-4721 (Shelley).

Out and Out Club, Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people.

Parents and Friends of Lesbians and Gays Toronto, 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.

Pink Turf Soccer League, c/o Dario, Box 7289, Stn A, M5W 1X9.

Pool Bar League. Info at most bars, or write c/o Toronto Sports Alliance (below).

Queen of Hearts. Organizing group for gay Filipino beauty pageant. Dario, 759-3788, or Alfredo, 461-2800.

Right to Privacy Committee (RTPC), 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 362-2877. Also runs Courtwatch (362-6928).

Riverdale Curling League. Write c/o Toronto Sports Alliance (below).

Rotators Curling League. Write c/o Toronto Sports Alliance (below).

Ryerson Lesbians and Gay Men. For meeting dates call 923-GAYS.

Salukis. All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.

The Sisters of Perpetual Indulgence, Drawer OPI, Box 7289, Stn A, M5W 1X9.

Sound Women, c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.

Spouses of Gays, 206 St Clair Ave W, M4V 1R2. 920-5546 (Caryn Miller).

Toronto Area Gays (TAG), Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri, 7 pm-10 pm.

Toronto Counselling Centre for Lesbians and Gays, 105 Carlton St, 4th fl, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.

Toronto Gay Community Council, 105 Carlton St, 4th fl, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

Toronto Historical Bowling Society. Sept-May season; Tues, Wed, Fri and Sat evenings, and Sun afternoon. Also summer league. Info: 423-5955, or write 100-2 Bloor St W, M4W 3E2.

Toronto Rainbow Alliance of the Deaf, Box 671, Stn F, M4Y 2N6.

Toronto Rape Crisis Centre, Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.

Toronto Sports Alliance, Box 1113, Stn F, M4Y 2T8.

Toronto Women's Bookstore. 73 Harbord St, M5S 1G4. 922-8744.

Tri-Aid Charitable Foundation, 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

University of Toronto Sex Ed Centre, c/o Office of Admissions, 315 Bloor St W, Rm 107, M5S 1A3. Devonshire & Bloor, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Sponsors gay men's discussion groups. Gay counsellors available Tuesdays on request.

Women's Independent Thoughtz (WITZ). Group for exchange of ideas and creative endeavors. 768-9496 or 536-3162.

Women's Media Alliance, c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.

Zaml. Support/political/social group for black and West Indian lesbians and gay men, meeting every Thurs, 8 pm, at 519 Church St. Info: c/o Box 7289, Stn A, M5W 1X9.

Windsor

Area code: 519

Lesbian/Gay Community Service Group, Box 7002, N9C 3Y6. 973-4951, Wed-Fri, 8-10 pm (recorded message at other times). Meets monthly at downtown Public Library (downstairs). All other Windsor groups may be contacted through LGCSG.

Lesbian/Gay Students on Campus. Meets irregularly at the University of Windsor.

Lesbian/Gay Youth Group. Meets twice monthly.

Closets are for Clothes. Weekly radio show, Sundays at 4:30 pm. CJAM, 91.5 FM.



TELEPHONE AREA CODE: 514

Brome

The Capables. Support group for bisexual men. Contact through Gay Info in Montreal.

Charlevoix

Area code: 418

Association pour les droits des gais de Charlevoix, CP 724, Clermont, G0T 1C0. 439-2080.

Hull

Area code: 819

Association gale de l'ouest québécois, CP 1215, succ B, J8X 3X7. 778-1737.

Lennoxville

Area code: 819

Students Against Homophobia, Box 15, Bishop's University, J1M 1Z7.

La Différence, Tuesday nights, 830 Père-François.

Montreal

Area code: 514

Affirm/Affirmer, a/s United Theological College, 3521 University, H3A 2A9. Gays in the United Church.

Aide aux transsexuels du Québec (ATQ), CP 363, Succ C, H2L 4K3. 259-4990 (Marcelle).

Aime-toi (AA), 6518, rue St-Vallier, H2S 2P7. 524-5821. For gay and lesbian alcoholics.

Alpha-Kiri. Alternative aux bars. 933-2395.

Antenne Rose, culture homosexuelle, lundi 16h30, Radio Centre-ville (102.3 MF).

Approche sécurisante des polytoxicomanes anonymes (ASPA). 305 Lagachetière, salle 1510, métro Champ-de-Mars. 324-6662.

Les archives gais du Québec, CP 395, Succ Place du Parc, H2W 2N9, responsable: Ross Higgins.

Association communautaire homosexuelle de l'Université de Montréal (ACHUM), a/s FAECUM, Pavillon des sciences sociales, 3200, Jean-Brillant, H3T 1N8, 343-5988.

Association des lesbiennes et gais de l'Université de Québec à Montréal (ALGU-QAM). CP 8888, Succ A, H3C 3P8.

Association des pères gais de Montréal, CP 667, Succ N, H2X 3M4. 932-0061.

Association des ressources Montréalaises sur le SIDA. CP 1164, Succ H, H3G 1L1.

Association homophile de Montréal/Gay Montreal Association (AHM/GMA), CP 1164, Succ H, H3G 2N1, 933-2395. Services et filiales: Alpha Kira (fraternité en alternative aux bars), MARC/ARMS, Gay Info, Parents et familles de gai-e-s, Travestis à Montréal.

Association pour les droits des gais du Québec (ADGQ), CP 29, succ C, H2L 4J7. Office: 263 est rue Ste-Catherine. 843-8671. Mon-Fri, 7-10 pm.

Association des bonnes gens sourdes, CP 764, succ R, H2J 3M4.

Atelier de théâtre gai, Cége Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

Aube-épine, librairie des femmes, 4050, St-André, 524-9890.

Les Capables, groupe d'appui pour bisexuels; CP 966, Succ H, H3G 2M9. 933-2395.

Clinique lesbienne, centre de santé des femmes du quartier, 16, est St-Joseph, H2T 1G8; 842-8903.

Le Collectif du triangle rose, a/s Librairie L'Androgyne, 3642 boul St-Laurent, H2X 2V4. 842-4765.

La coalition (formerly RAGLAM), Box 936, Stn H, H3G 5M9.

Com'femme, loisirs, lesbiennes seulement; 277-2464.

Comité des gais et lesbiennes de Montmorency (CGLM), 475 boul de l'Avenir, Laval, H7N 5H9.

Comité gai-e du Cége du Vieux-Montréal, 255 est, Ontario, H2X 3M8. Mon, 6 pm.

Communauté homophile chrétienne, Centre Newman, 3484 rue Peel, H3A 1W8. 382-8467. For Catholics.

Contact-nous, 861-6753. Venereal disease treatment.

Côte à Côte, gay couples group. c/o Gay Info.

Counselling-ADGQ, travailleur social au local les mardi, jeudi et vendredi, 843-8671 pour rendez-vous.

Croisante. Groupe de mères lesbiennes. CP 222, Succ Delormier, H2H 2N6. Carole: 524-1040 (lundi).

Dignity Montréal Dignité, Newman Centre, 4652 Jeanne-Mance. 392-6711. For gay Catholics and friends. Mon, 7:30 pm.

Divan-jasseur. Café-rencontre, informations et références. 263 Ste-Catherine est, 2 étage. 843-8671.

Eglise communautaire métropolitaine Montréal (MCC), CP 619, Tour de la Bourse, H4Z 1J8. 525-7109 (Réel Murray, pasteur).

L'envol, réunion AA pour femmes seulement; 454, est Laurier (dimanche matin, 11h).

Fédération canadienne des transsexuels pour le Québec, 16 rue Viau, Vaudreuil J7V 1A7.

Fédération pour l'avancement de la condition transsexuelle (FACT), a/s Ms Fisher, CP 293, Côte-des-Neiges, H3S 2S6.

Femmes gais de McGill, 3480, rue McTavish, H3A 1X9. 392-8920.

Friends of Affirm, gais et lesbiennes de l'Eglise Unie, 3521, University, H3A 2A9. 933-2395 (Gay Info).

Gai écoute (hommes), 7 days/week, 7-11 pm. 843-5652.

Gay Fathers of Montreal, c/o Gay Info.

Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. 842-8576.

General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

Gay Info, CP 1164, succ H, H3G 2N1. 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times.

Counselling and information.

Gay Physicians of Montreal/Les médecins gais(e)s de Montréal, a/s 2151, rue Lincoln, N° 20, H2H 1J2.

Gay and Lesbian Social Services, 5 rue Weredale Pk, Westmount H3Z 1Y5. 937-9581.

Gayline, c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5. 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

Gays and Lesbians of McGill (GALOM), 3480, McTavish, local 417, H3A 1X9. 392-8912.

Gays In General/Gai-e-s en général (GIGe), CP 2121, Dorval H9S 3K9. 933-2395 (Gay Info).

Le Goéland (AA), 4652 rue Jeanne-Mance, 728-3228. For lesbian and gay alcoholics.

Groupe de discussion du mercredi. 5 Weredale Park, 6 étage, Westmount, H3Z 1Y5.

Identification, réunion AA, pour femmes seulement, 454, est Laurier (vendredi, 20h30).

Integrity: Gay Anglicans and their friends, Box 562, Verdun H4G 3E4. 766-9623.

Jeunesse Lambda Youth, gais, lesbiennes et bisexuel-le-s de 25 ans et moins, CP 572, Succ VMR, Ville Mont-Royal H3P 3C5. Call 933-2395 (Gay Info).

La clé d'or. Alcooliqes anonymes pour gais. 1435 City Counsellors.

La coalition. Groupe de gais et lesbiennes de Montréal. CP 936, Succ H, H3G 2M9.

Lascar, (ligue d'action sportive et culturelle). Yvon: 522-7098.

Lesbian and Gay Friends of Concordia. 2020 Mackay St (P-Annex), Room 102. 848-7414.

Librairie l'Androgyne, 3642 boul St-Laurent, 2nd fl, H2X 2V4. 842-4765.

Ligue d'action sportive et culturelle (LASCAR), 522-7098 (Yvon).

Ligue Lambda, association sportive, CP 701, Succ N, H2X 2N2. 931-2892 ou 274-2747 (Réel), 287-9694 (Claude).

Live and Let Live, Alcoholics Anonymous group for gay men and women. Tues, 7:30 pm, Rm 210, 5 Weredale Park.

Matrix, émission de femmes anglophones, CINQ-MF (102.3), vendredi soir 22h30 à 23h et samedi matin de 10h30 à 11h30.

Montreal AIDS Resources Committee/Association des ressources Montréalaises sur le SIDA (MARCA/ARMS), CP 1164, Succ H, H3G 2N1. 937-7596.

Naches (gay and lesbian Jews), CP 298, succ H, H3G 2K8. 484-8014.

Nouveau Parcours, alcooliqes anonymes pour gais et lesbiennes. 4495 Papineau (angle Mont-Royal).

Parents et familles de gais(e)s. 833-2395.

Parents and Families of Gays, c/o Gay Info.

Sappho. Groupe de discussion pour lesbiennes.

Service d'intervenants sociaux, service gratuit de consultation de l'ADGQ. 263 Ste-Catherine est, 2 étage, 843-8671.

Service Jeunesse, for those 25 and under, meets every Sat, 8-10 pm at 263 est, rue Ste-Catherine.

Les sourcières, groupe d'action de visibilité lesbienne du 8 mars, regroupement des lesbiennes juives, regroupement des lesbiennes travailleuses. CP 384, Succ La Cité, H2W 2N9.

Tel que tu es, alcooliqes anonymes pour gais et lesbiennes. 7434 St-Hubert, métro Jean-Talon.

Théâtre expérimental des femmes, 5066, Clark, H2T 2T8.

Travestis à Montréal, support for transvestites. c/o Gay Info.

United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec, c/o United Theological College, 3521 University St, H3A 2A9. 392-6711.

Vivre Gai(e) (AA), St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. 733-0757.

Quebec

Area code: 418

Entre-plumes, service de correspondance pour lesbiennes. CP 9962, Ste-Foy, G1V 4C5 (envoyer une enveloppe-retour affranchie).

Groupe gai de l'Université Laval, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

Ligue Mardi-Gai, 932-3386 (Jean Claude Roy).

Relais d'espérance, accueil et aide spirituelle. 617 Montmartre, G1N 1B3. 522-3301.

Rouyn

Area code: 819

RAHCAT, Collège de l'Abitibi-Témiscamingue, CP 1500, J9X 5B5

Sherbrooke

Area code: 819

L'Association des gais et lesbiennes de l'Université de Sherbrooke, 2500 Université, Centre social, J1K 2R1. 564-5013.

L'Association pour l'épanouissement de la communauté gale de l'Estrie (ACGE), CP 294, J1H 5J1. 596-0147.

Centre de renseignements et d'intervention en homosexualité, a/s Socio-culturel, 475 Parc, Pavillon 3, J1H 5M7. 564-5013

Elle et lui, Tuesday nights. Ste-Famille church. 569-0147.

Halifax

Civil Rights Committee, Box 3611, Station South, B3J 3K6.

Community Outreach Program. Looking to contact lesbians and gays throughout Nova Scotia. Contact through Radclyffe Hall.

Gay Alliance for Equality Inc, Box 3611, South Stn, B3J 3K6. 454-6551.

Gayline. 423-1389, Box 3611, South Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.

Live and Let Live Group, for gay alcoholics. Phone or write GAE.

Metro Area Committee on AIDS, (MacAIDS), Box 3611, Stn South, B3J 3K6.

Over 30's of Halifax. Social gatherings for older gays and lesbians outside the bar scene. Mail or write GAE.

Radclyffe Hall. Offices of the GAE. Resource centre, meeting and workshop facilities. Call or write GAE.

Rumours (gay community centre), 1586 Granville St, 423-6814. Write: Box 3611, South Stn, B3J 3K6.

Sparrow (gay and lesbian Christians and friends), c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. 423-1389.

Thompson Area Committee on AIDS, (MacAIDS), Box 3611, Stn South, B3J 3K6.

Fireweed, Box 279, Stn B, Toronto ON M5T 2W2. (416) 977-8681. Feminist quarterly of politics and the arts.

Contract compliance precedents yield mixed picture

The City of Toronto has adopted a contract compliance policy as an indirect way to protect human rights. The policy, adopted last October 22 (see December *TBP*), gets around the fact that the city does not have the constitutional power to legislate human rights, by requiring all businesses and agencies receiving money from the city to comply with the city's own human rights standards, which include a ban on discrimination on the grounds of sexual orientation.

The policy has few precedents. It is the first of its kind in Canada. There have been only a few similar initiatives in the United States. The Toronto policy has an important advantage over most US precedents: because it was created by legislation rather than by executive order, it is less vulnerable to constitutional challenge.

New York mayor Ed Koch proposed a similar policy in his Executive Order 50. Koch's policy, which, as an executive order, did not require the consent of city council, was overturned by the New York Supreme Court in June 1985. The court found that the scope of the order went beyond Koch's authority as mayor. A similar proposal is being prepared for presentation to New York city council for adoption.

Earlier this year, New Mexico's governor, Democrat Toney Anaya, signed a similar executive order providing contract compliance protection for homosexual employees of the state and its private-sector contractors. Unlike the Toronto policy, which provides blanket protection for a number of minorities, Anaya's order was drafted specifically to protect lesbians and gay men.

Anaya signed Executive Order 85-15 on April 1. It protects gay men and lesbians employed by state agencies or departments from discrimination in the areas of recruitment, tenure, compensation, promotion, and benefits. As with the contract compliance policy passed in Toronto, private-sector firms are required to include a non-discrimination agreement in their contracts. Existing contracts are unaffected.

Anaya has been quoted as saying that New Mexico has been losing "the valuable contributions... (gay) persons could make if they were allowed to participate fully in the affairs of New Mexico." He continues that "it is inappropriate for the government either to encourage or discourage, condone or condemn in the area of sexual preference."

The concept of an executive order banning discrimination on the basis of sexual orientation was first put forth by Don Schmidt of the New Mexico Lesbian and Gay Political Alliance (NMLGPA) to Ron McDaniel, an openly gay employee of the governor's office. McDaniel proposed the idea to the governor's assistants, who agreed with the concept and approached the governor.

Anaya was in favour of the idea and attorney Dick Rubin was asked to draft the executive order, which was supported by Representative Cisco McSorley and Secretary of Human Services Juan R Vigil. The order went through several drafts, was postponed awaiting the outcome of an election for governor which Anaya won, and was left suspended during some difficulties with the legislature in early 1985.

Unlike New York mayor Ed Koch's Executive

Order 50, which was overturned by the state supreme court, Anaya's order has not yet faced a formal legal challenge, although Representative Larry Sheffield has called on the governor to repeal it. Sheffield proposed legislation to countermand the order, but it was rejected by the leadership of the state House of Representatives for procedural reasons. Russel Gray, president of NMLGPA, reports that Sheffield plans to attempt to re-introduce a motion to repeal the order in mid-January.

Anaya established an Office of Civil Rights from his discretionary funding to hear complaints of discrimination from various minority groups. The legislature saw this as a duplication of the state Human Rights Commission and refused to allow the governor to fund both. Anaya was forced to withdraw his proposal for the Office of Civil Rights, thus leaving the executive order with no enforcement procedures besides direct appeal to the governor. According to Gray, a coalition of black, Hispanic, gay and other interest groups is lobbying for formal enforcement procedures to be put in place.

The current state of contract compliance in Toronto resembles the situation in New Mexico, in that neither policy comes equipped with a formal enforcement mechanism. However in Toronto, enforcement for private sector contractors will be legislated after a two-year study of needs is concluded in 1987. The Toronto policy takes immediate effect on municipal employees.

Gray reports that two New Mexico senators plan to introduce legislation in the Senate to forbid homosexual practices, supposedly as a method of stopping the spread of AIDS. This could be the order's first major legal challenge, as the senators' proposal would be in direct contradiction to the governor's stated intent to "assure equal opportunities for all citizens," and to protect employees from discrimination from the state on the basis of their sexual preference.

Policies similar to New Mexico's have been defeated in many American states, so it will be important to monitor the challenges to Toney Anaya's Executive Order 85-15, especially in the light of the new conservative US climate. Fortunately, there's less call for anxiety about the fate of contract compliance in Toronto, which is supported by unanimous legislation rather than executive order. As such, it promises to have a great deal more staying power. *Alan Orr* ●

FOR THE RECORD

The bad news may be no news for some lesbians and gay men in Saint John and Regina. Two local newsletters, the Saint John *Lighthouse* and Regina's lesbian newsletter, *Labyris News*, plan to cease regular publication. Both attribute their demise to a general lack of interest or response from their respective gay communities, as well as the "burn out" of overworked organizers.

The editor of *Labyris News* warned her readers in the October issue that, without interested cooperation, the immediate needs of the only lesbian publication in Regina could no longer be met.

In Saint John, the information void created by the loss of the *Lighthouse* will be magnified by the closing of both the business office and library of the Lesbian and Gay Organization — Saint John, leaving only a phoneline and an irregular schedule of meetings and dances.

"From Pride to Power" is the theme for BC's

Third Annual Gay/Lesbian Provincial Conference set to take place February 14-16 at the University of British Columbia.

The focus of this year's conference is tightening support within the gay community and directing that solidarity towards more informed social and political action. The conference is being co-hosted once again by Gays and Lesbians at UBC and the Vancouver Gay/Lesbian Community Centre. Forums of discussion will include censorship and pornography, AIDS, youth and human rights within the context of the Charter of Rights and provincial politics.

A second conference hosted by the Island Gay Society and Gays and Lesbians at Victoria University will tailor its issues more directly to rural and small-town gays and lesbians, looking particularly at how to start and continue social involvement in those environments. This conference will take place March 28-31 at the University of Victoria. Organizers urge all rural gays to come out of the woods and take part.

The Newfoundland and Labrador Human Rights Association recently recommended to the provincial government that the Newfoundland Human Rights Act be amended to include a ban on discrimination on the basis of sexual orientation. The Gay Association in Newfoundland (GAIN) was commended by Human Rights Association director Marian Atkinson with a wholehearted endorsement of their efforts. GAIN plans to press the matter by contacting all members of the provincial assembly to survey support for such an amendment.

Tony Johnston ●

Gay activist gets six years, plans to appeal

WELLAND—Gay Unity Niagara (GUN) founder Tim Veysey has been sentenced to six years in penitentiary after being found guilty of sexual assault, two charges of gross indecency and one count of using a weapon or imitation of a weapon to commit an indictable offence.

Veysey was sentenced in district court November 21 after Crown attorney Michael Quinn told Judge G G Nicholls the streets of Niagara Falls would not be safe until Veysey was incarcerated. "They (the alleged victims) could have been any young teenage boy walking about the streets of Niagara Falls ... One shudders to think what would have happened to these young boys if they had resisted," Quinn said.

The charges were laid in connection with two separate incidents in 1981 and 1983. Court was told in one incident two youths were tied up, blindfolded and forced to have oral sex with a man armed with a gun. On the second occasion, a 15-year-old was forced to strip and was bound hands and feet. Pictures were taken of him. The boy was forced to have oral sex and his pubic hair was shaved.

The 38-year-old Veysey has maintained his innocence since first charged. "You got the wrong person," he shouted in court when found guilty last October 4.

Before sentence was passed, Brampton defence lawyer Peter DiMartino, noting Veysey was a first offender, said a penitentiary term of eight to twelve years (as recommended by the Crown) "would be the maximum under the worst possi-

ble circumstances." DiMartino suggested a jail term of three to four years, saying the assaults did not involve violence. "If that is not violence, then, sir, you don't know the meaning of violence," Nicholls snapped. "The actions were indicative of a depravation of which the public and young boys should be protected."

GUN, whose name was changed to Forward Lambda, still lists a post office box, but its telephone has been disconnected.

Veysey is free on bail pending an appeal of the verdict and sentence.

Ken Chaplin ●

A I D S

As of December 9, the Laboratory Centre for Disease Control in Ottawa had recorded a total of 385 adult cases of Acquired Immunodeficiency Syndrome (AIDS) in Canada. This compares with a total of 355 cases this past November 11 and a total of approximately 156 cases one year ago.

The current total of 385 breaks down as follows:

	Total	Gay or bisexual	
		Cases	Living
Canada	385	308	163
ON	161	149	78
QC	125	67	32
BC	72	68	40
AB	18	17	9
NS	6	5	3
SK	1	1	0
MB	1	1	1
NB	1	0	0

No cases are reported in Newfoundland, Prince Edward Island or the Territories.

You can get advice about AIDS by calling the following organizations: St John's AIDS Information Committee, c/o Wally Upward, (709)579-6143; Halifax Metro Area Committee on AIDS, c/o Gayline, (902)423-1389; Montreal AIDS Resource Committee/Association des ressources montréalaises sur le SIDA, (514) 933-2395; AIDS Committee of Ottawa, c/o Gayline, (613)238-1717; AIDS Committee of Toronto, (416)926-1626; AIDS Committee of Cambridge-Kitchener-Waterloo, c/o Bill Allan, (519)749-0977; AIDS Committee of London, c/o Richard Hudler, (519)663-2069; AIDS Regina, (603)522-4522; Edmonton AIDS Network, c/o Gay Alliance Toward Equality, (403)424-8361; AIDS Vancouver, (604)867-2437; AIDS Vancouver Island, (604)384-4554. *Ken Popert* ●

ONCE UPON A TIME

Five years ago:

December 19, 1980: In Ottawa, Justice Minister Jean Chretien announces proposals to revise the Criminal Code to reduce age of consent to 18 and to make other changes in legislation related to sexual offences.

Ten years ago:

In Saskatoon, Queen's Bench rules that the term "sex" in the Saskatchewan Human Rights Act does not include sexual orientation. Legal action came as a result of the case of Doug Wilson — who had been prevented from practice-teaching because he was publicly active in the gay movement. Wilson decides to abandon pursuit of legal redress.

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Tough times down under



New law amounts to "legitimized poofster-bashing," says Queensland gay activist

Gay bars in the Australian state of Queensland are at risk of losing their licenses since the passage November 19 of a new law forbidding bars to serve "drug dealers, sexual perverts or deviants, or child molesters."

State Attorney General and Justice Minister Neville Harper claims child molesters use licensed hotels as "resorts" from which to conduct their activities.

"It might be good enough in the southern Labour states," he said, "but it's not in Queensland."

Gary Neat, director of the Queensland Liberal party, dismissed the new legislation as "laughable." It's up to the license holders to determine if their patrons fall into the prohibited categories. Neville Harper claims they can do this by "patterns of behaviour."

There is only one gay-owned bar in Queensland (the others are mostly hotels owned by breweries) and it is expected to be hit hardest by the new law. Brian Day, a Queensland gay activist, calls it "legitimized poofster-bashing."

The Chief of the Australian Defence Force, General Sir Phillip Bennett, issued a directive November 4 instructing that self-confessed or proven homosexuals must be discharged from the services.

Bennett claimed gay soldiers are detrimental to morale, pose health and security risks and could endanger under-age members of the Defence Force.

The new policy is slightly more liberal than that issued to all three branches of the service by the Gough Whitlam government. That policy rendered lesbians and gay men liable to dishonourable discharge. The new directive calls for "consideration... to be given to the termination of that member's service," but instructs that homosexuals should be treated with "sympathy, understanding and discretion" by their commanding officers during discharge proceedings.

Legislation that makes AIDS virus antibody status reportable has passed the New South Wales parliament. The state chief medical officer will now be able to demand the identities of people who have a positive antibody test with an order from a District Court judge.

Originally, the government planned to make antibody status reportable without a court order, but changed its proposal in the face of strong opposition. New South Wales gay organizations are still strongly critical of the bill since they believe the threat of disclosure will prevent members of AIDS-risk groups from seeking medical care. This, in turn, could pose greater health risks to the community at large. ●

Couple exiled after lengthy legal battle

LOS ANGELES — The 14 year struggle of Anthony Sullivan and Richard Adams to live together in the United States ended in defeat November 23 when the two men boarded a plane for London, England.

Sullivan, an Australian citizen, quit his job with Qantas airlines in 1971 in order to live with Adams in Hollywood. He stretched his six-month visitor's visa into a 14-year stay by means of a prolonged legal battle with US Immigration and Naturalization, but in the end that organization refused to recognize that separation would entail "hardship" for the couple. "Hardship" is one of the legal grounds by which US citizens can gain residency for their spouses.

The couple was married in 1974 by a court clerk in Boulder, Colorado, but the marriage was declared invalid by the state Attorney General.

In 1975, Adams applied for status for Sullivan on the grounds of their marriage. An immigration official rejected the application on the grounds that he had failed to "establish that a bona fide marital relationship can exist between two faggots."

Adams did seek status as an immigrant to Australia but was turned down because he does not have a profession that is in demand in that country.

So, he quit his 17-year position with the Avis Car Rental Agency to join his lover in exile. The couple plans eventually to live in the Netherlands. ●



Men without a country: Richard Adams (l) left his home and his career in the US after losing his battle to live there with Anthony Sullivan

Report bans gays from Sydney church

Gay Anglicans suspect witch hunt

SYDNEY — The Sydney Anglican Synod has endorsed a report which bans gays from any ministry in the church and from participation in holy communion, baptism or confirmation.

The report gives guidelines for ministers who wish to rid their congregations of gay men and lesbians as well as ways to avoid defamation claims and to get around the New South Wales Anti-Discrimination Act.

AngGays, Sydney's politically active Anglican gay group, believes the recommendation of this report may be used first against vulnerable and isolated lesbians and gay Christians in the parishes of the diocese, as has already been done in an inner-city parish earlier this year. Lesbians in that parish left the church.

Fabian LoSchiavo, spokesperson for the AngGays collective, said the group would continue their fight and were determined to support any lesbian or gay man victimized by the intended witch hunt. LoSchiavo's lay assistant's licence was revoked by the Anglican Archbishop of Sydney, because LoSchiavo refused to conceal his gay identity.

The Anglican Synod's persecution of gays in the church highlights the fact that the Anti-Discrimination Act exempts church bodies.

Kendall Lovett (Sydney) ●

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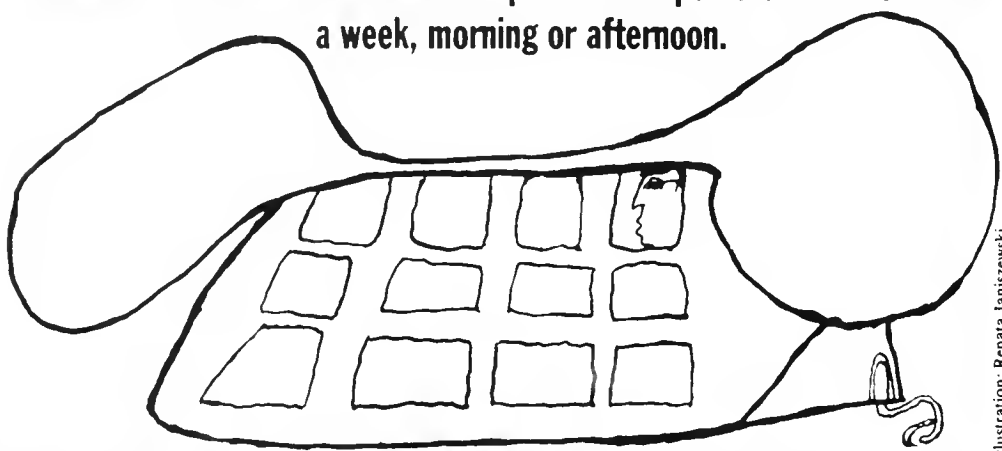


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NY sex police close het hot spot

ALBANY — Plato's Retreat, a heterosexual health club, has been closed by the same emergency regulations against "high-risk" sex that closed the Mineshaft in November, and New York State Public Health Commissioner Dr Dan Axelrod announced November 16 that enforcement of the ban on establishments that allow oral sex and anal sex without condoms could extend to hotels.

"I think that if we find that a hotel, by virtue of information that we obtain, is catering to that kind of activity (unsafe sex), then I think we will have reason to take an action and, if necessary, a warrant to go into rooms," Axelrod said in a television interview.

State governor Mario Cuomo supported Axelrod's statement. Aide Tom Conroy told *Philadelphia Gay News* that the state would "act against all businesses that are clearly catering to dangerous sexual practices that will spread life-threatening AIDS."

New York Mayor Ed Koch disagreed with Axelrod's proposal. He told reporters in a telephone interview from Tokyo, where he is on holiday, "we're not going to engage in sex cops breaking into hotel rooms or private homes for that purpose."

Cuomo's spokesperson did admit that regulation is aimed at businesses that "promote or solicit" the proscribed acts, not at individuals who perform them. And Fran Tarlton, speaking for Axelrod, said "the state has no intention of surveillance of hotels and motels." But, a target for health inspectors might be hotels that rent rooms by the hour.

In all, 10 establishments in New York City have been under surveillance. An anonymous source told Boston's *Gay Community News* that these included the St Mark's Baths, the Wall Street Sauna and the Barracks, as well as the heterosexual Hellfire Club. The Anvil, a bar with a backroom, closed voluntarily November 9.

In Trenton, New Jersey the investigation of establishments that allow sex on their premises may extend to adult bookstores. Legislators introduced a bill November 19 that would require bookshop owners to record customers' names. The owners would then be liable if a customer contracted AIDS on the premises.

The bill was sponsored by state Assemblyman Thomas Paterniti, who claimed it was prompted by reports of homosexual activity in adult bookstores. But, Jeffrey Fogel, director of the American Civil Liberties Union of New Jersey, said the proposed bill is a veiled attempt to impose Paterniti's own "moral objection" to adult bookstores. ●

Anti-porn ordinance rejected in Massachusetts vote

CAMBRIDGE—An attempt to bring the MacKinnon-Dworkin anti-pornography ordinance to this Massachusetts city failed in a referendum November 5 by a three to two margin.

The ordinance was first developed for the City of Minneapolis by lawyer Catharine MacKinnon and anti-porn activist Andrea Dworkin. Minneapolis City Council rejected it, as did the cities of Los Angeles and Suffolk County on Long Island. It was adopted in Indianapolis but was nev-

er enforced. Judge Sarah Evans Barker found it unconstitutional following an injunction obtained by owners of adult bookstores.

The sponsors in the Cambridge referendum were the Women's Alliance Against Pornography (WAAP). The law would have allowed civil suits to be brought against those who "produce, sell, exhibit or distribute" pornography by individuals who felt they had been harmed by pornography.

The ordinance has generated heated debate among feminists in the United States. There is fierce disagreement over the definition of pornography contained in the ordinance and the question of whether it constitutes prior censorship of material.

Sue Hyde, a member of the Feminist Anti-Censorship Task Force (FACT) said she was "relieved" by the defeat of the ordinance. She had feared the legislation would be used to allow "attacks on some of our more vulnerable institutions" such as lesbian and gay institutions and publications. As well, Hyde told *Gay Community News*, "the issue of violence against women was never really addressed."

Suzanne Melendy of WAAP said, "we are obviously disappointed at the ordinance's defeat because there are women in Cambridge who want to use the ordinance." However, she said she was "pleased with the kind of dialogue we generated." Both groups intend to continue with educational projects on the subject of pornography. ●

UK porn publishers fined

Magazines "not normally" obscene can't be sent through mails

LONDON—Four directors of Millivres, publishers of *Gay Times*, *Zipper*, *Mister*, and *Vulcan*, have been fined £5,100 plus £1,000 in court costs for sending their porn magazines through the mail.

Following a 1984 raid on the Zipper store by members of the Obscene Publications Squad, 40 charges were laid. But the most serious obscenity charges were withdrawn after the defendants pleaded guilty to the charges laid under the Post Office Act.

Roy Powell, mail order manager at Zipper



US Supreme Court sits on sodomy laws

WASHINGTON, DC — The US Supreme Court announced November 4 that it will review the constitutionality of the anti-sodomy law in the state of Georgia.

It will be the first full Supreme Court hearing on the subject since the 1975 affirmation of Virginia's sodomy law.

The Georgia case involves sodomy charges laid against Michael Hardwick of Atlanta when police visited his house in connection with an unpaid summons and discovered him having sex with another man. Although Hardwick was never tried on the charge, he sued the state for violating his constitutional right to privacy.

He won a decision in federal appeals court which Georgia's Attorney General, Michael Bowers, has appealed. Bowers claims the ruling against the state will "substantially impede the ability of Georgia and her sister states to legislate in any area which touches on moral issues." He argued that if sodomy were allowed, other private activities between consenting adults like prostitution, adultery and drug abuse, would also fall outside the realm of the state's control.

Plans are underway to ask the Supreme Court to review the Texas sodomy law. Harvard law professor Lawrence Tribe will represent gay interests in both cases. Tribe had originally inten-

ded to ask the court to consider both laws together, but has now decided to treat them separately. The Texas case involves both the individual's right to privacy and the question of equal protection under the law.

"Our case is a blunt, blatant attack on laws that single out gay people for state scrutiny," said Don Baker of Dallas, the plaintiff in the Texas case. The Texas law is aimed solely at gay men.

In ruling against Baker earlier this year, a three judge panel cited "strong objection to homosexual conduct, which has prevailed in Western culture for the past seven centuries" as the basis for their decision.

Sodomy is illegal in 25 states and the District of Columbia. Cases are prepared to challenge the constitutionality of the sodomy laws in the states of Louisiana, Arizona, Nevada and Missouri, pending the outcome of the Hardwick and Baker cases.

In Louisiana, as in Georgia, the law applies to heterosexuals as well as to gay people. Two lesbians and a heterosexual couple, as well as two gay men, are involved in the challenge.

In Nevada, as in Texas, the law applies only to gay men.

The Arizona case involves police officer Steve Horn, who has never been arrested under the sodomy law but was fired from his job because of it.

Leonard Graff, legal director of the National Gay Rights Advocates who filed the suit in Nevada, says "sodomy statutes are the bedrock of discrimination against lesbians and gay men. We can't give up. They make criminal our very existence. They're used as an excuse to discriminate in job hiring or in not voting for a human rights ordinance. They say, 'I can't hire,' or 'I can't vote for the rights of a criminal.'" ●

Gay Cuban refugee granted residency

SAN FRANCISCO — A gay Cuban refugee has been granted permanent residence in the United States, in what amounts to a reversal of longstanding US immigration policy banning the legal entry of lesbians and gay men into the US.

Santiago Reyes came to the US in the 1980 Mariel boatlift, and was brought to San Francisco by Metropolitan Community Church sponsors after spending three months in a Florida refugee camp. Like many other gay "Marielitos," Reyes' status in the US has been tentative since his arrival.

After applying for permanent residence in April 1985, Reyes revealed his homosexuality to immigration officials.

"He was told he would have to see a psychiatrist," said Leonard Graff, director of the National Gay Rights Advocates (NGRA). "Presumably if he had been certified as gay he would have been ineligible for a permanent visa."

NGRA lawyers threatened to sue the US Immigration and Naturalization Service (INS) if Reyes was forced to see a psychiatrist, and within a week Reyes was notified that his visa was granted.

NGRA's battle with the INS in the 1982 Carl Hill case brought about important changes in immigration practices, making it easier for lesbians and gay men to enter the US. Graff said he felt the INS had backed down on the Reyes case to avoid another such fight.

"We hope that this is a reversal of policy that will have a national effect," said Graff. "But we'll have to wait and see." ●

Ordinance targets kiddie exploitation

MANILA — Imelda Marcos, the Governor of Metropolitan Manila and the wife of Philippine President Ferdinand Marcos, issued an ordinance November 7 providing tough new penalties for "prostitution and sexual exploitation of minors."

The new law applies to foreigners as well as Filipinos, and is aimed at controlling the growing market in child prostitution which has grown up with the declining standard of living for much of the population under the Marcos dictatorship.

The law states that anyone, "not being the relative of a minor, found alone under suspicious circumstances with a minor inside a room and or cubicle of an inn or hotel etc, shall be presumed to be engaged in prostitution/sexual exploitation of minors." Penalties range to 4 year imprisonment and fines up to 8,000 pesos (\$666).

Although the law will likely do little to deal with the problems of youth prostitution in the absence of real social and economic reform, it will no doubt increase the shake-down of tourists by off-duty police, security officers and local gangsters. ●

Equality campaign climaxes in France

PARIS — Thousands of people marched through central Paris to the Place de la Concorde, while millions more watched across Europe via satellite, as SOS Racisme concluded its latest anti-discrimination campaign across France December 7.

Gay people were prominent in the organizing and demonstration, which included the fight against homophobia on its agenda.

The event was the climax of several months' organizing by SOS, largely a student organization. Caravans of young people on motor scooters toured cities and towns across France in October and November, building support for the Paris march and collecting signatures on SOS's Equality Charter. The Charter's five principles are the right to love and live freely, the right to move about freely and be treated equally by the police and the courts, the right to freely choose one's place of residence, the right to free expression and the vote, and the right to work and dignity. Those who sign the Charter agree to make public and protest every direct or indirect expression of racism, anti-semitism, sexism, xenophobia, homophobia or other discrimination and to fight for the equality of men and women.

SOS gained international prominence last year after hundreds of thousands of French school children began wearing the organization's badge, a hand with the words "Touche pas a mon pote" ("Hands off my buddy") on the palm. More than 4 million of the badges have now been sold across Europe. The group is the brainchild of Harlem Desire, a 25 year-old Frenchman of Alsatian and Martiniquan descent. The group's leadership includes Arabs, Blacks, Jews and Asians.

Desire made a whirlwind tour of the San Francisco Bay area, where he spoke at the Mobilization Against AIDS rally October 28. He said his San Francisco tour was principally meant to support gay people in the struggle against AIDS and the discrimination felt by its victims.

"The AIDS monster is still so new," he said. "Everyone is scared."

All the major gay organizations in France signed the Charter and publicly urged their members to support the caravans and attend the demonstration in Paris.

"SOS Racisme certainly offers a unique opportunity for homosexuals to freely express their will and dignity," said the Paris bi-weekly *Gai Pied*. ●

Death penalty looms over black activist

JOHANNESBURG — Black gay activist Simon Nkoli is facing more difficult prison conditions since his transfer to Moder Bee prison in November and prison authorities have refused him access to *The Body Politic* and to *Exit*, a newspaper connected to the Gay Association of South Africa (GASA).

Nkoli has been imprisoned since September 1984 when rioting broke out throughout the Transvaal. He and 21 other accused have been charged with treason, murder and terrorism for purportedly instigating the anti-government riots.

Moder Bee prison officials at first refused whites permission to visit black prisoners, effectively cutting Nkoli off from contact with the international gay movement through his white former lover. While the ruling was relaxed toward the end of the month, prison officials drew the line at literature, and returned copies of *TBP* and *Exit*.

Nkoli and the other 21 Vaal defendants are scheduled to return to court January 20 to begin their trial which may last as long as 18 months. The defendants could face the death penalty for their anti-apartheid work. The Gay Association of South Africa continues its silence on the case, in spite of the fact that Nkoli was a member and co-ordinator of a GASA-affiliated group before his imprisonment. ●

UK airmen cleared of spying charges

LONDON — Seven young British airmen were acquitted of espionage in November, and the case has prompted a judicial enquiry into the interrogation methods of the country's military police.

According to the military, the seven, all members of the Royal Air Force stationed in Cyprus, had been passing on secrets to the USSR since 1982. The Britons had supposedly turned over the secrets while being blackmailed by KGB agents, who threatened to reveal the seven as homosexuals. Gay sex is still illegal for members of the British armed forces.

The Crown opened its case with a series of "confessions," which it claimed had been freely obtained from the accused. As the trial proceeded, however, each of the servicemen claimed that his confession had been extracted by threats, intimidation and torture.

"I would have signed anything short of declaring I had started the first world war," said Christopher Payne, one of the accused.

In Parliament the interrogations were described as "Gestapo tactics" by the opposition and Defence Minister John Stanley announced an enquiry into the functioning of the military police.

All of the accused denied accusations of homosexuality and one even went so far as to have a nightclub singer testify to his heterosexual credentials. The French newspaper *Gai Pied* wondered, "If these soldiers had been homosexuals who didn't hide their preference in the court, would they have still been acquitted?" ●

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T H E W O R L D

GLC Charter aims to end discrimination

LONDON — After months of research and consultation, the Greater London Council (GLC) has released *Changing the World: A London Charter for Lesbian and Gay Rights*.

The charter outlines areas of prejudice and discrimination against gay people and ends with a summary of 142 recommendations to end anti-gay prejudice.

In spite of Prime Minister Margaret Thatcher's efforts to the contrary, the Greater London Council has spent more than one million pounds on projects in the gay community in the last three years, including aid to the London Gay Community Centre. GLC Leader Ken Livingstone said in 1984, "The Council is in a unique position to pursue policies that counteract discrimination and enable the gay community to develop its own range of services." The GLC recognized that it takes "more than good intentions" to effect changes in attitude, and the charter is part of that policy of action.

Copies of *Changing the World* can be obtained from the GLC Bookshop, County Hall, London SE1 7PB. The GLC has also asked for comments on the recommendations contained in the charter and these can be addressed to The Secretary of the Gay Working Party, c/o Room 510G, County Hall, London SE1. ●

Polish government wants safe sex

WARSAW — The Polish Communist Party magazine *Polityka* has urged the government to set up a group for gay men to provide alternatives to secretive sexual contacts which are spreading AIDS.

"This form of providing facilities for homosexuals and meeting their needs in comfort and safety would enable the government in turn to exercise some control over this social group," continued the magazine. *Polityka* said that by encouraging gays to "come out from the darkness" into a recognized and protected organization, the government could prevent the spread of disease.

The article was published several weeks after Polish doctors reported that four cases of AIDS had been diagnosed in the country. Homosexuality is legal among consenting adults in Poland, but is generally discouraged in the strongly Catholic country. ●

SF AIDS protesters want \$500 million

SAN FRANCISCO — The vigil for AIDS continued through December as a handful of people with AIDS, people with AIDS Related Complex (ARC), and their supporters braved the cold and rains of the San Francisco winter, chained to the door of the city's federal building.

Seven of the nine people who began the vigil October 27 have vowed to continue their protest until the Federal government meets their demands, in spite of deteriorating health complicated by exposure to the elements. Wes North, a protester who has AIDS, was suffering tremendous swelling and pain in his legs. Steven Russell, who has ARC, is suffering from thrush, a painful fungus infection in the mouth and throat, and high fevers.

"When I go home I am lonely and all I think of

is dying," said North. "When I am out here I am putting some meaning in my life." The protesters have been joined by others, camped out in tents, who are giving them support and protecting them from nighttime harassment and attack from queerbashers. On November 27 the vigil site was the final stop in the annual candlelight march to commemorate the assassinations of gay Supervisor Harvey Milk and Mayor George Moscone.

The vigil is asking that the Federal government upgrade the status of ARC to being just as serious a disease as AIDS, so that people with ARC will be eligible for services and benefits. They want the Food and Drug Administration to approve for use several experimental drugs not available in the US, and they are demanding that the equivalent of one hour's government spending, 500 million dollars, be set aside for research into a cure for AIDS.

The General Assembly of the Union of American Hebrew Congregations unanimously passed a resolution calling for increased spending on AIDS at its 58th General Assembly in Los Angeles November 4. Rabbi Alexander Schindler, who brought the motion to the floor, compared the present discrimination against gay people today to the discrimination against Jews suspected of carrying bubonic plague in the 14th century. The resolution called upon all government bodies "to prohibit discrimination against people with AIDS and their families in housing, employment, education, health and community services.

The US Department of Health and Human Services issued guidelines for workers on AIDS related matters November 15. The document states that there is no reason to keep persons with AIDS from working in any field, including personal and food services, unless they have come down with something contagious such as chicken pox or measles. The guidelines also come down against any blanket testing of workers simply because they work in a given field.

Nearly 800 researchers from 50 countries participated in an International Conference on African AIDS November 22 and 23 in Brussels. H Haskquin, Rector of the University of Brussels, welcomed the focus on African problems but pointed out specific dangers.

"It seems to me fundamental that in these rather troubled times we are careful, when speaking of Africa, not to arouse the demons of racism which would add to the suffering already caused by AIDS. We need to avoid potential ostracism of those persons, whether sick or not, who originate from Africa."

Others called for assistance and funding to African governments. "It's not enough to just go in, do our epidemiological studies, get the information we need and then leave them with nothing," said Dr Arsalan Kharazmi of Copenhagen.

An American Medical Association report released November 7 states that 15 percent of healthy heterosexuals in Rwanda and Zaire are testing positive to AIDS virus antibody, with higher incidences among children. ●

World News Credits







Compiled by Tim McCaskell and Gillian Rodger from *Another Voice* (Huntington, NY), *Bay Area Reporter* (San Francisco), *Chicago Gay Life*, *Coming Up* (San Francisco), *GLC Voice* (Minneapolis), *Gay Pied* (Paris), *Gay Community News* (Boston), *Gay Times* (London), *Montrose Voice*, *The New York Native*, *Outrage* (Sydney), *Philadelphia Gay News*, *The Washington Blade* (Washington, DC), *The Weekly News* (Miami), *Winds City Times* (Chicago), Robin French (Sydney), Kendall Lovett (Sydney). Our apologies for the absence of the credits from *TBP* 121.

Help! Help! Help!

Volunteer Opportunities

The following are some immediate volunteer requirements of the **AIDS Committee of Toronto**. Two of the most urgent ongoing requirements of ACT is for minute takers/secretaries and typists. Minute takers/secretaries are required by some of the working groups within ACT. All that is required is the ability to listen well and have legible handwriting. All meetings are held at the ACT office and start at 7:30pm and are 2-3 hours in length. Secondly, typists are required to assist the office staff in daily correspondence. Our most urgent need is for one or more typists who would be available during the day (9am to 5pm) at the ACT office. We also require typists who would be willing to type in their homes, or at the ACT office after hours. For further information about these and other volunteer opportunities, please contact John Ashby, Volunteer Co-ordinator at 926-1626.

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4 PLAY: HANDS ON, GLOVES OFF

BUDDIES IN BAD
TIMES THEATRE FESTIVAL PROVIDED "A VENUE WHERE GAY
PLAYWRIGHTS CAN BE THE NORM
AND DON'T HAVE TO BE DEFENSIVE OR SELF-CONSCIOUS"

Sometime last year, Sky Gilbert—mercurial (and awesomely prolific) playwright and artistic director of Buddies In Bad Times—conceived the notion of an annual festival of new gay and lesbian theatre works.

According to Gilbert the 4-Play Festival grew out of the apparent need for new gay/lesbian dramatists to work in a comfortable, non-mainstream environment where their works could be developed and performed before the gay and lesbian community.

Few people realize how difficult it is to develop, and see through production, plays which deal openly—often outrageously—with gay/lesbian characters and situations. Most mainstream theatre companies treat "gay-sensitive" material, especially newer works, with surgical gloves. Gilbert's idea is to establish an annual festival of new works as a "permanent venue where gay playwrights can be the norm and don't have to be defensive or self-conscious." (*Xtra!* No. 41.)

Buddies would even like to see some sort of award for gay/lesbian theatre works established as an encouragement to new playwrights. According to Gilbert there are many gay/lesbian aspiring playwrights out there who send him promising scripts that deal "openly and sensitively with the gay experience."

The best thing about this year's 4-Play Festival is that it brought to the community's attention the interesting, if problematic, works of four new playwrights. Not all the works were a dramatic success but the variety of treatments of gay/lesbian experiences was most impressive.

Jim Bartley's boisterous sit-com, *Home Hazards* reminded us of our ability to laugh both at ourselves and the eccentricities of straights, while Byron Ayanolgu's troubled *Friendships* explored the dangerous landscape of romantic obsession and jealousy.

Audrey Butler's *Claposis* (an oceanographic term referring to two waves meeting) offered a fresh glimpse of a lesbian triangle, happily devoid of many of the melodramatic clichés that ruin the work of many a gay playwright.

But by far the hit of the festival was a poignant, at times shocking 45-minute monologue, *If Betty Should Rise*. Written by David Demchuk and sensitively directed by Robert Scott (also the director of *Claposis*), this new work featured a brilliant performance by talented Martha Cronyn. As the battered, courageous and ultimately triumphant Betty, Cronyn was both heartbreaking and bitterly funny, a luminous performance—clearly the finest in the entire festival.

NB. At the time of this writing we learned that the artists of 4-Play had generously used their own money to rent Theatre Passe Muraille for an extra week to allow more members of the community to see *Claposis* and *If Betty Should Rise*. ●

Luminous: Martha Cronyn as "Betty"



LESBIAN LIVES THROUGH A TWO- SIDED MIRROR

he first time I saw lesbians portrayed on stage was in a production of Jane Chambers' *Late Snow* at the Bi-national Lesbian Conference in Toronto in May 1979. I had been out for about a month and was on my very first "date" with a woman. At the time, it seemed to be entirely in keeping with my new identity to be watching a play in which the sexual orientation of the characters was not the main ingredient in the plot. It was a play about lesbians, not a play about being a lesbian.

Works of this kind, both on the stage and on film, are rare. For this reason, I feel about Audrey Butler's play *Claposis* the same way I feel about Donna Dietch's *Desert Hearts*. The fact of its existence is almost enough to make me like it automatically. It's so exciting to see a little piece of real life on stage or on the screen that one feels a little small-minded being critical. However, we can't just be satisfied with plays with lesbian characters or works about lesbians. As in any other kind of drama, the characters must have depth and the plot must catch and hold our attention. We must judge gay plays by the same standards we would apply to any other theatre productions.

Claposis was first produced in workshop form last summer. This time it appeared as part of Buddies in Bad Times' 4-Play Festival of gay theatre, on a double bill with David Demchuk's *If Betty Should Rise*. Its 11 scenes go backward in time, tracing the disintegration of a love affair between Kate, owner of a used clothing store on Toronto's Queen Street, and Judy, a self-proclaimed writer who is really more interested in having sex than working. The situation is complicated by Judy's feelings for her friend Beth whom she refers to as her "schtup-buddy" (schtup is Yiddish for fuck). Judy's relentless energy and vulgarity is exhausting, both for Kate and for the audience. It's difficult to understand how these two ever got together. Kate is supposed to be reserved and happy with her life the way it is. Her passion for Judy frightens her. She doesn't want to ask Judy not to have sex with Beth any more, but she can't help herself. Unfortunately, Shelley Ledger as Kate, seemed more uncomfortable than reserved. Her performance was stilted, and just didn't mesh together with Ellen Ray Hennessey's frantic Judy.

Siobhan McCormick, as Beth, was the most likeable of the three. She seemed more comfortable with her role and there were some very nice comic touches. Camel Lights seem to be the dyke cigarette of choice these days, and many aspiring James Deans try to impress their friends by confidently shaking the pack, hoping one cigarette will pop out. Beth does this and about ten fall on the floor. Unfortunately, it was funny the first time — the next three it was a bit much.

Audrey Butler has given the characters some amusing lines. Judy explains her fascination with

sex by saying, "Where I come from, in Cape Breton, y'know, they don't have lesbians... they just got cable TV." But, when she is wondering what to do with her evening and says she thinks she'll go to Chez Moi (a Toronto lesbian bar) and pick up "some little twatburger," it wasn't very funny.

Judy's strongest scene comes when she is arguing with Beth about sex. After railing at her for having sex with a man, and not being able to have sex with a woman unless she's drunk, Judy finally comes out with the real reason she's upset. "I just wish that you could make love to me... okay?" We're allowed one little glimpse of the vulnerability that we suppose is under the surface, but it comes far too late in the play.

On the whole, *Claposis* presents an entertaining cartoon of lesbian life in the 1980s. The characters all reminded me of some part of someone I know and the situations were plausible. It's good to laugh at ourselves and plays like this help us do that.

When I heard that *If Betty Should Rise* was a 45-minute monologue, I was sure I was going to hate it. I'm happy to say I was wrong. Martha Cronyn's performance of David Demchuk's work was absolutely spell-binding.

The play shows Betty at different stages in her life — as a child being abused by her father, a young woman finding happiness with another waitress in the diner where she works, and as an old woman talking to a welfare case-worker. We don't see three different characters, we see three times in the life of one character, one personality in three sets of circumstances. The graphic description of incest was hard to listen to, but it was impossible not to. The young girl holds up her doll "Betty" and explains to the audience how she's been damaged. She has "no arms to hold people with, no arms to push them away."

Cronyn's transformation into Betty as an old

woman was accomplished with the help of a ratty sweater and a brown toque. The character faces the prying of the social worker with humour, admitting that she can't find the fridge or she'd offer her some grape juice and ginger ale. She reminisces about her affair with Lillian, who left her in the end to rejoin her boyfriend in Calgary, leaving Betty with nothing but a bag full of masks made from paper plates.

She tells a story Lillian had told her, one she'd read in *National Geographic*, about women in Africa who "dance and dance, but they don't get tired, they just get stronger. They heal each other. They heal themselves." We are told this story twice. Once when Betty is a young woman and we can almost see Lillian beside her and once more when she's old again. She talks about being a witch and a witch doctor and says that her sisters try to weigh her down with stones, to see if she'll rise. But she sinks down to the bottom and rests

on the silt.

The transition from stage to stage of Betty's life is done in a simple fashion and the two-level stage is well-used. At one point, Cronyn climbs the steps into the audience to tell part of her story. She offers one of her masks for protection to those who might need it, but says, "I hope our stories aren't the same."

Claposis and *If Betty Should Rise* made a strange combination of entertainments. But I think putting them on together was a good choice. In spite of its drawbacks, the first play allowed us to feel good about ourselves, and to laugh along with situations that are common to most of our lives. Then the second brought us back to the other reality of mental hospitals and social ostracism faced by women outside the sexual norm in the not-so-distant past. *Claposis* might seem trivial in comparison but it's important to see both sides. **gillian rodgerson**

HOMOS AT HOME IN A SIT-COM WORLD

he sparks that can fly when gays and straights get together is the sort of thing that interests playwright Jim Bartley. *Home Hazards*, which opened the Buddies in Bad Times' gay and lesbian theatre festival, has at its centre just that sort of conflict. Can the two groups understand each other and live comfortably with each other? In a comic way, Bartley tries to show that understanding can be reached on both sides.

Robert (David Maclean) and Alec (Eric Brandsma) are lovers, living in a house with the lesbian Brook (Angela Kaija) and her disturbed sister Anna (Heather Wilson). Anna was in a car accident, and her sister insists on keeping her at home rather than placing her under professional

psychiatric care. Fixated on fruit and vegetables — especially bananas and English cucumbers — and the different uses she can put them to, Anna is rarely attuned to the rest of the household... or the world.

Alec is bisexual — or, as his ex-wife Ruth (Ann de Villiers) puts it, "whatever suits him." Ruth has been running around with every stud she can find since leaving Alec, though she's promised Brook that she'll give lesbianism a try if her current affair doesn't work out. Meanwhile, she's also amusing herself with Jack (Steve Switzman), her young art student.

Into this house of sexual combinations comes Ruben (Randall Read), a stove repairman who happens to be a born-again Christian. Needless to say, he's not comfortable with the "fornicators and sodomites" he finds there.

Bartley says the work isn't overly political, but given the characters, it's still making some sort of statement. By taking the play into farce, the author and director Larry Lewis tend to scuttle some of the positive statement of the piece.

The characters live more in the realm of 60s sitcoms than they do in the real world. (The show opens with a snatch of *The Flintstones* theme music, and there are references to *Green Acres* and *I Love Lucy* as well.) But they sometimes — especially in the second act — have more life in them than comedy types; there is too much potential here to dismiss them that way. On the other hand, there's not enough reality to their situation to see them as people we all know. Most important of all, they're not presented as characters we can feel for or care about. These figures end up sitting on several fences, not able to fit easily into any world.

All of them, as one character says, are "relative

In the directors' chairs: McIntosh, Scott and Lewis



hazards" to each other. That's a fair enough statement, one of the play's central ideas. But does Robert have to be distinguished by neurosis, Alec by hypertension and Brook by a blinkered attitude to anyone but her sister? In this relatively rare theatrical chance we get to see gay and lesbian figures in everyday life, can't they be more rounded?

It's also true, though, that Bartley has written some very funny lines and situations. Many of

them belong to Brandsma, who gives the feeling of a complex figure beneath his twitchings, and de Villiers, whose dry style gives some real flair to the production. Director Lewis has kept most things moving at a manic pace, entertaining most of the audience but rarely tapping into the human side of the characters. It's there somewhere—but not visible often enough. **jon kaplan**



Love hurts: the cast of *Friendships*

TANGLED LIVES AND TORTURED EMOTIONS

It's difficult not to be shaken in some way by the emotional force of Byron Ayanoglu's new play, *Friendships*. In contrast to Jim Bartley's *Home Hazards*—an unassuming sit-com set in a howlingly funny communal situation—*Friendships* seems a more ambitious, unstintingly serious work. Yet, in spite of engagingly offbeat performances by Sky Gilbert (Bob) and Eddy Roy (Wolf), this play falls apart in its second act, largely defeated by the tangle of emotions and self-destructive conflicts it sets up but fails to question. *Friendships* is over-written and overwrought.

The plot seems disappointingly familiar at first glance. An odd *ménage* consisting of two unlikely lovers (Bob and Wolf) and a comic house-guest (who "just stayed on") is turned upside-down by the sudden reappearance at their Manhattan apartment of Ed, Bob's moody ex-lover.

We've already been alerted to Ed's dangerous, self-destructive personality in an abrasive opening monologue, where he bets the audience that he can push a spike through his hand without flin-

ching. Ed turns up from "purgatory" in Northern Saskatchewan ("Five years there is enough to reform any pagan," Bob quips), and steals into the lovers' comfortable domestic bliss like a weasel into a chicken coop.

We're never quite sure *why* the Ed/Bob relationship failed long ago, but we are quickly alerted to Bob's undying infatuation with Ed, and to Wolf's well-justified suspicions about Ed's disruptive intentions. Greek American, obsessively romantic Bob offers renditions of Cavafy lyrics (celebrating unattainable young men) as he falls hopelessly for Ed all over again. Bob's even prepared to abandon Wolf (an aspiring pianist who endlessly practices passages of Satie) for his precarious attraction to Ed. In the meantime, poor Charlie, a caricature thrown in for comic relief (Fanny Brice on cheap drugs), is reduced to wringing his hands on the sidelines; as the characters thrash about, trapped by the playwright's relentless melodrama.

Friendships fails as a gay theatre piece because it refuses to question seriously its assumptions. It avoids any analysis of the lovers' (Bob's and Ed's) supposed monogamy, and why their rela-

tionship crumbles under the pressure of Bob's romantic idealising of the unresponsive Ed.

Instead, the playwright and his director, Duncan McIntosh, place too much emphasis on the supposedly provocative, erotic force of Ed. Sexually confused, self-loathing and homophobic, Ed scoffs at "faggotry," lolls seductively about in muscle shirt and torn levis, claiming he's just not gay ("I told you, I could never do anything that would make me ashamed"). In one of the most egregiously self-indulgent moments of the play he reviles Wolf and Charlie with homophobic renditions of orgies at the Mineshaft—calculated obviously to send shudders up the spine of any AIDS-fearing person in the audience. Moments later he fakes a suicide (as it turns out, from a first floor window), as the play collapses into bathos and hysteria.

Friendships' curious failure raises questions about the state of gay theatre today. Why do so many plays fall back upon poetic reverie, embarrassing comic relief, and overheated histrionics, when subtle dramatic analysis, self-examination and deft interplays of irony and wit are all so clearly needed? Why does so much new gay theatre seem so compulsively self-hating, its characters so self-destructive? Who's to blame for all this?

Should we blame misguided directors who

make naive declarations that "these plays are not political because we don't feel the need," (*Xtra!* N° 41). Don't gay directors (or directors of gay plays), actors and playwrights stop to consider that such a statement is extremely political, and is utterly revealing in its lack of self-awareness?

And isn't it time that the gay theatre community stop throwing "political" around in such an indiscriminating way—at least until we can define this meaningless term in something more than empty clichés about "preaching" and "soapboxes"?

Friendships is clearly an intense expression of the playwright's complicated anxieties and experiences. It might have provided a rich theatrical experience if it had avoided the threadbare conventions people fall back on when they try so desperately to broadcast being "non-political." If only the made-for-TV-movie melodrama had been abandoned in favour of a more dispassionate and searching focus on images of gay desire and our seemingly limitless capacity for nostalgic self-delusion.

By any account, *Friendships* as it stands is a very tendentious play, far more so than the director and his cast would admit.

paul g baker

OFF THE STREET AND ONTO THE STAGE



Gay Bell performs Jovette Marchessault's *Lesbian Chronicle of Mediaeval Quebec*

My first experience with theatre happened about 10 years ago when I was living in a house with a number of other women. After dealing with the rest of the world all day, we'd meet around the kitchen table in the evenings and tell each other stories about the things that happened to us. Sometimes we'd get carried away and start acting out our experiences. These acted stories were extremely powerful for me and actually started me thinking about the importance of representing our experiences—our lives for each other. I started to imagine a theatre run by lesbi-

ans, a theatre where plays had real lesbian characters who could understand who we are."

It's a long way from lively table-talk to a performance on stage. Gay Bell's dream to write and produce all-lesbian plays in an all-lesbian theatre is strong enough to make it though and the production of *Danger: Anger* last July at Toronto's Theatre Centre was Gay Bell's first step towards making this dream into something real.

The structure and tone of *Danger: Anger* owe much to Bell's long involvement with the

women's movement and other issues of sexual politics. Within the play, broad political statement is frequently in conflict with the realistic personal narrative elements and the tension is not always resolved in a satisfactory way. The play is set in 1983, in the middle of the debate surrounding the opening of the Morgentaler Clinic in Toronto. It opens with a very funny scene in a public washroom where Rachel and her friend Joan are getting ready to join a pro-choice demonstration in front of Queen's Park. While Joan fusses with her make-up and new high heels, Gay, the third main character, arrives dressed butch-chic. The

"I HAVE A DREAM OF FORMING A GROUP OF LESBIAN WRITERS, ACTORS AND OTHER THEATRE TECHNICIANS THAT MAKE PLAYS WITH STRONG LESBIAN CHARACTERS"

other two think their inner sanctum has been invaded by a man. In the rest of the play, Rachel's awakening sexual feeling for Gay are paralleled with Joan's decision to have an abortion despite the protests of her boyfriend Joe. Choice and a woman's freedom to define both the pleasures and the uses of her own body despite the pressures and restrictions of her background, the men in her life and the state are the issues that underlie what this play has to say.

Previous experiments with guerilla theatre and her homemade entertainments at gay rights demonstrations and celebrations all contributed to the feel of this work, Gay's first major theatre piece. The idea of a political demo as public ritual is a thread that runs through the work. Several times, the audience is encouraged to imagine that they are participating in an actual confrontation between pro-choice and right-to-life factions at Queen's Park. The intent is ambitious, sometimes realized, and the product a very definite urban, political lesbian experience.

But how did this rambunctious piece of lesbian expression find its way to this relatively established theatre when we have seen so little of its kind before?

Up to this point, Gay Bell had written and performed her lesbian and gay positive material almost entirely in the lesbian and gay communities. It soon became obvious to her that this restricted its influence largely to the already converted. "I wanted to do something about breaking down the invisibility of lesbians by creating plays for a broader audience where lesbian characters represented our lives both for ourselves but also for the rest of the world. This meant writing and having it produced beyond the marginality of the gay community alone. Lesbian characters have got to become part of the repertoire of the mainstream theatre scene." To produce a play, even when it's done on the cheap, requires considerable resources: a theatre space, sets, technical competence and of course those all-essential people, actors.

With a preliminary script in hand, Bell approached the IGA Conference Committee last spring with the idea of producing an original lesbian play in time for the conference in July. The

Committee provided encouragement in the form of \$600 in seed money. The board of directors of the alternative theatre space, The Theatre Centre, read the script and agreed to provide one week of the house and the assistance of Amanda Hale and Svetlana Zylina to help turn the script into a performance. The addition of the volunteer services of Marilyn Churly (Joan), Cayle Chernin (Rachel), Janine Fuller (Gay) and Randy Parker (Joe) created a team who worked in a collective way to mount the production.

The six weeks of workshops, rewrites, rehearsals and more rewrites taught Bell a multitude of technical things about putting on a play. The factors of script, time, money and people had to be forced into a particular structure. Despite the tremendous dedication of all the people involved, Bell learned that a production of any significant scale requires a boss—or at least a strong co-ordinating hand. Problems arose between the spirit of volunteer collective work and the requirements that everything get done within tight time lines. These were finally resolved when Bell began to understand her role as a sort of directing chairman rather than that of the more traditional stage director. "I really had no previous experience putting a production together—making all the parts fit. I wanted and *needed* the input of all of the people who were helping to put the play together. Finally I went back to previous work I had done on political issues where I sometimes found myself as chairman of a volunteer committee. While it was always important to stay open to suggestions, someone finally had to decide—and that someone was me."

Bell's commitment to the process of co-operation and contribution from all the people involved required that she compromise some of her early ideas about the play itself. Initially, Bell wanted the audience to move several times during the performance to simulate being at an actual demonstration. At the last moment, the actors felt that the concept just wasn't working and, at their insistence, the idea was dropped. The fact that The Theatre Centre is by no means a totally lesbian environment caused the strongly anti-male mood of the early script to be toned down (it must have been strong indeed if what we saw was toned down) in response to criticism from the non-lesbian participants. While these compromises were somewhat difficult to make, Bell thinks they were worth it if they allowed *Danger: Anger* to be produced at all. In fact, she seems to feel now that overall, the collaboration likely made for a better production.

And what about the future? "I have a dream of forming a group of lesbian writers, actors and other theatre technicians that make plays with strong lesbian characters," says Bell energetically. A 20 minute super-8 film called *An Apple a Day* is near completion and producing *Danger: Anger* again is also in the back of her mind. The challenge of a truly lesbian theatre with access to a broad audience is still a dream. The long standing problems of finding a theatre and the constant worry about money still exist. The power of those "acted stories" Gay Bell learned about around the kitchen table ten years ago has proven a strong inspiration. Bell's production of *Danger: Anger* shows that it can be done. And Gay Bell is learning how to do it.

stephen macdonald

Gay Bell will soon be working with Lavender Shorts, a lesbian theatre troupe, to produce a play about lesbians at work. Gay is interested in contacting women who have experienced harassment and also solidarity in their work situations. She can be reached at (416) 466-3801.

POWER, MA AND VISIB FROM BITING SATIRICAL DIATR EVOCATIONS OF THE NATU QUÉBECOISE PLAYWRIGHT JOVETTE CAPTURES THE STRENGTH OF LIS AN INTERVIEW BY GAYE

"...where patriarchy castrates and ridicules us, robs us of our images and our voices, and prevents us from striking out into the vast territory of the imaginary... that is where feminist criticism and other forms of solidarity and recognition help us pursue our creative journey."

— Jovette Marchessault, in the foreword to *Saga of the Wet Hens*

Last April I was in the office of the Women's Press in Toronto, preparing for a dramatic reading of Jovette Marchessault's *Lesbian Triptych*, which they'd just published, when I happened to overhear a phone conversation with someone from the media. "Yes, the book launching for *Lesbian Triptych* is at the Rivoli..."

It reminded me that one of the main aims of the lesbian movement has been to get the very word "lesbian" out into a public context—and reminded me, too, what a good job Jovette Marchessault has done of that. Her choice of the title had been deliberate:

"Five years ago, I was at the Québec Salon du Livre. I sat at a table with *Tryptique Lesbien* in front of me. Women would pass, nudge each other, then withdraw; but the guys would be attracted to it. They're used to pornography, where there's lots of so-called lesbianism. The word 'lesbian' is freaky,

that's for sure, but the more it's seen on posters and texts, the more people of both sexes will get used to it. Progress is already being made in the francophone milieu of Montreal. My recent play, *Alice & Gertrude, Natalie & Renee et ce cher Ernest*, was advertised on the radio and in newspapers as taking place 'in a lesbian salon.' And it sold out every night, even during the transit strike. The mainstream press headlined it as a lesbian play, and Robert Levesque assumed my lesbian sensibility very straightforwardly in his excellent review in *Le Devoir*."

Jovette told me this during an interview this past summer at her farm in Kingsbury, Quebec. I was there not only because I had decided while working on my presentation on *Lesbian Triptych* that I wanted to talk to her, but also through a geographical coincidence. I had gone to a girl's boarding school in the countryside near Compton, Quebec, not far from Jovette's farm. My mother, too, had gone to the same school during the first war, and we'd often spoken of going back for a visit. So when the question of a summer trip with her came up, I knew where to head.

The site of the school is now a hotel—though god knows why anybody would choose to stay there! The town of Compton has changed since the Fifties, but the clapboard church on its outskirts looked the same. A glance reminded me of



IC LITY S TO WARM EARTH, MARCHESSAULT AN ENERGY.

filing in there every Sunday for five years, five years of confessions that I was sorry I had fallen in love with one of the woman teachers or one of the girls. Not that we had to voice our confessions to the Anglican minister, thank heaven! But somehow the principal of the school found out about my propensities and, unwilling to leave all the policing up to god, she hauled me aside in front of the girls filing past in the corridor after prayers to forbid me to enter the bedroom of one of the older girls.

"I tell you they stole our ordinary life from us. Our precious ordinary life, when we could play inside, outside, or upon the green grass of our mutual tenderness. They stole our life with others like ourselves, our fiery life of red velvet passion, rocking in ecstasy in our bodies' embrace. They stole our high noons under the branches of the Mother-tree-in-flower, next to the fountain flowing with the transparent water of our mouths, with the moist kisses which become acts of acknowledgement. 'Il ya a longtemps que je t'aime, toujours je t'aimerai.' They stole our time to drink by the sea."

— Jovette Marchessault,

"A Lesbian Chronicle from Medieval Quebec," in *Lesbian Triptych*

Marchessault at *Étang aux oies* and (above right) with Belle de Rimouski

Prepared to act Jovette's text on the Rivoli stage, dressed as a young lesbian and a Catholic patriarch (simultaneously), I realized that her experience with the Catholic religion and mine with an anglo boarding school had something in common. My school was Anglican, not Catholic, so it was more concerned with social status than with sin, but there was the same repression of body and spirit. One of the things I like about "Lesbian Chronicle" is that it goes for the throat of traditional religious practice to show how, in the name of Christianity, lesbians are psychologically massacred.

"Not for one minute were they ashamed to tell us all their dirty ideas. They even forced us to learn them by heart. Don't touch the host with your dirty hands, only with your tongue. Receive the host on your tongue in prayer, meditation, humility, and renunciation. On your knees, ding! dong! On your knees, little girls! This is the exquisite moment of divine fellatio. On your knees! Open your mouths. Wide! Wider! Receive the eucharistic male jet of sperm. Are you in a state of grace? Have you not eaten? Have you brushed your teeth? Don't let the sperm effervesce around your wisdom teeth too long. Swallow! Swallow the sweet Jesus; let yourself go; let yourself be penetrated by his divine mercy! Allow yourselves to be sown with the seeds of his bounty. Let yourselves be irradiated and purified by him!"

— "A Lesbian Chronicle from Medieval Quebec"

"The 'Lesbian Chronicle' was born at a sort of salon, like Natalie Barney's," Jovette told me, "where a group of lesbians, including Nicole Brossard and myself, used to get together. I told them I was going to write a lesbian chronicle from medieval Quebec and everybody laughed. Each session I'd read new episodes and the women would roll on the floor, crying with laughter.

"I wrote it quite quickly, added it to 'Night Cows,' an earlier piece, and then said to myself, 'Good, now I need a third story to make it a triptych.' And so the following spring, on the edge of the River Ouareau, I wrote 'Angel Makers.' I took the manuscript to a women's publishing house called les éditions de la pleine lune and they like it a lot. I said I wanted the title to be *Tryptique Lesbien* so people can hate it or love it — but they can't avoid the title.

"The book came out of the cultural life of Quebec 1979. *La Nouvelle Barre du Jour*, a literary magazine which had existed for a while, had been taken vigorously in hand by Nicole Brossard, so there was the possibility of quickly publishing our texts. And there was a whole women's movement with the magazine *des luttes et des rires*, marxist women, socialist women, radical feminist groups. I met more and more lesbians. There were lesbian bars.

"There was also a huge theatrical scene in Quebec in '79 and '80 in which women were especially active. Pol Pelletier, whom I didn't know at the time, had just founded the Théâtre expérimental des femmes. All this excitement was boiling around me and, as a writer, I wanted to participate. I wanted to be in the public eye.

"So I asked Nicole Brossard if she knew anyone at the Théâtre du nouveau monde, the big theatre in Montréal. She referred me to Ann LeDain, whom I asked to lend us the theatre — I say 'lend' because we didn't have a cent — and she got us the space for March 5, 1979, a Monday night, when the theatre was otherwise dark. Then I asked Pol Pelletier if she was interested in finding actors to present a selection of texts to celebrate March 8th, International Women's Day.

She said yes right away, and Nicole and I found money to pay them through the Quebec Writers Union.

"We filled the thousand-seat theatre — we even had to turn some people away. There was a standing ovation at the end for everyone's work, and *La Nouvelle Barre du Jour* published a special issue of the texts, entitled "célébrations." It was sold out in 24 hours, the first time the magazine had sold out. It was the right moment and we were energized by all the women around us."

There is an aspect of Jovette's writing which is the other side of her satirical, anti-patriarchal diatribes: her work about the natural earth. I had always felt more turned on to the satire, but as I pulled up her driveway in Kingsbury, passing her sculpture beings made of farm implements peering out from the tall grasses, I had a better understanding of the natural life in her writing. I could imagine the "day cows" grazing in the field. My interview tape plays back the singing of thousands of birds and reminds me of Belle de Rimouski, the soft, friendly collie. Abandoned by some farmer to spend a season in the wild, she is now devoted to Jovette and her farm — almost enough *not* to chase the chickens who run loose.

The farm is called "Étang aux oies" — Goose Pond — and the geese did come out in all their domestic majesty, especially around supper time, and got into the feed bag. Jovette would reprimand Belle de Rimouski for not noticing and chasing them out. Then the dog would chase them out. And then Jovette would stop her because the feed bag was beside the lawn mower and the geese might cut their feet. Ai yi yi!

Jovette gave me two white goose feathers which I treasure out of proportion to their very nice beauty because we muttered momentarily about how at one time they were made into pens for writing. Certainly not as convenient as ballpoints, but somehow sacred.

"I have an interior vision as I write," Jovette said. "I really saw my cows in the Milky Way. I saw them gallop. I heard the crows in the tundra. I heard their cries."

What was it like to see that vision on stage, with Pol Pelletier dressed in black and a great cow's head mask?

"It was really a great shock to see Pol do *Night Cows* for the first time. She translated it onto the stage in a way that was very stimulating for me. Pol has this genius with the stage and its images, and 'genius' is not a term I apply to just anybody, male or female."

Some of us were fortunate to be able to see Pol perform *Night Cows* in December, 1980, at Toronto's Music Gallery, in an A Space feminist series curated by artist Nancy Nicol. The performance was accompanied by a slide/talk show given by the feminist art critic and historian Gloria Orenstein. Gloria had seen *Night Cows* performed at the Théâtre expérimental des femme (where it had been repeated after the "célébrations" event) and, according to Jovette, she had fallen in love with it.

"She had just formed a Women's Salon in New York, and she invited us there to perform at a Soirée québécoise in September, 1979. Pol did *Night Cows* in both French and English. I am the first québécoise to have had dramatic work performed in New York in both languages."

In May of 1979 Jovette had written to Gloria (in a letter reprinted in the introduction to *Saga of the Wet Hens*), "I am more and more attracted to the theatre, to space. Linear stories are no longer enough for me. I want sounds, shadows, moving air masses, unleashed winds."

"When you write for theatre, especially in your first play," Jovette told me, "you don't



know what to expect. Is it worth the effort? Is there anyone, male or female, who could take this text and make it project? Are there directors with a vision that corresponds to yours? And what about the actors? What'll they do with it? But I saw that they exist. Really, I encountered the best women in theatre at that moment in Montreal. I was really lucky in that way."

Saga of the Wet Hens opened at the Théâtre du nouveau monde in April 1981, and later was performed in Toronto at the Tarragon Theatre, with Diane D'Aquila, Chapple Jaffe, Monique Mercure and Jennifer Phipps playing four Quebec women writers (based on Laure Conan, Germaine Guèvremont, Gabrielle Roy and Anne Hébert) whose struggle to publish put them up against book burnings and censorship. The play was directed in English, as it had been in French, by Michelle Rossignol.

I asked Jovette where the ideas came from.

"I had a premonitory dream for *Saga of the Wet Hens*. Then I met Luce Guilbeault at a poetry evening and she said to me: 'Violette Leduc.' I said, 'What, Violette Leduc?' She said, 'A play about Violette Leduc.' What a great idea! So I finished the *Saga* and then during the following summer I re-wrote it with Michelle Rossignol's advice and then went on to *La terre est trop courte*, *Violette Leduc*. I wrote two plays in the space of 16 months."

La terre est trop courte, *Violette Leduc*, about the censorship Leduc endured because her writing was explicitly lesbian, was presented by the Théâtre expérimental de femmes in November, 1981, with Luce Guilbeault in the title role. It was presented at Toronto's Factory Theatre Lab later, but a full production in English has not yet been done.

Jovette was the first person I encountered who really brought home to me the notion of "la place publique": "Theatre is, after all, one of the most public of places. And if women don't gather people into the public square, we are likely to be gathered there — judged, condemned and burned as witches. Theatre gives us a sense of power and magic; we're suddenly visible."

Once a week during the winter term, Jovette goes into Montreal in her red truck to teach playwriting at the Université de Québec à Montréal. "I find it pretty ironic because I have no university degree. I am self-taught. And here I am teaching at the masters level. Bravo for the work-

Robert G. Coates
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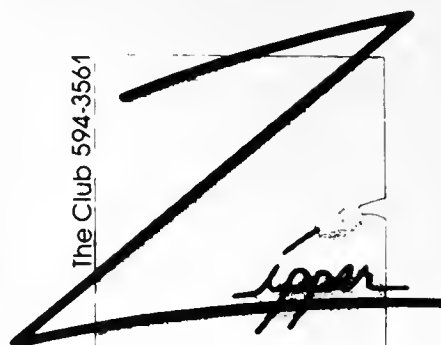
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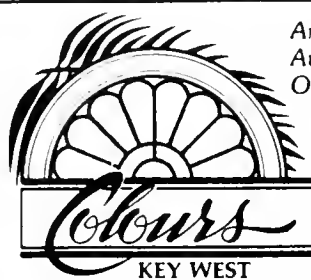
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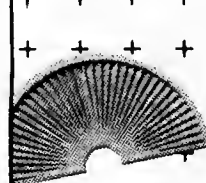


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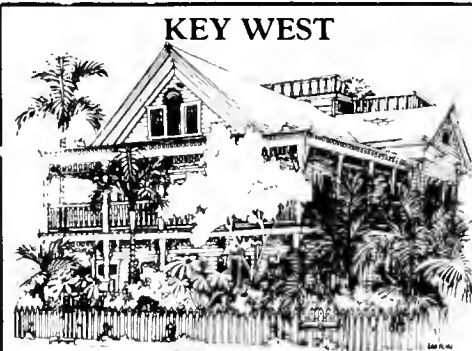
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YOUR HOSTS PAT & RON

Jovette Marchessault's works for the theatre

Les vaches de nuit (Night Cows), published in **Tryptique Lesbien** by edition de la pleine lune (CP 188, Succ Lorimier, Montréal, QC H2H 2N6), 1980. First produced on stage by Théâtre du nouveau monde, Montreal, in 1979. Published in an English translation by Yvonne Klein, under the title **Lesbian Triptych**, in 1985 by Women's Press (16 Baldwin St, Toronto, ON M5T 1L2).

La saga des poules mouillées (The Saga of the Wet Hens), first presented by Théâtre du nouveau monde in April 1981; published by editions de la pleine lune. Published in English, in a translation by Linda Gaboriau, by Talonbooks (201-1019 East Cordova St, Vancouver, BC V6A 1M8), 1983. The first production of the play in English was presented at Tarragon

Theatre, Toronto, in February 1982.

La terre est trop courte, Violette Leduc, first presented by Théâtre expérimental des femmes, Montreal, in November 1981; published by editions de la pleine lune. Later presented in English, in a translation by Susanne de Lotbinière Harwood, in a studio reading co-produced by Centre d'essai des auteurs dramatiques, Playwrights Workshop Montreal and Factory Theatre Lab, Toronto.

Alice & Gertrude, Natalie & Renée et ce cher Ernest, first produced by les productions Vermeilles, Montreal, in November 1984; published by editions de la pleine lune.

Anaïs dans la queue de la comète, first produced at Théâtre de quat' sous, Montreal, September 1985.

With thanks to **Canadian Theatre Review**.

continued from page 35
ing class!

"The students are men and women of all ages, working people, often actors and actresses, and some even come from political science. To meet people once a week and to talk and explain things from an understanding I have acquired over a pretty long apprenticeship, to be able to transmit those things, is very important and very stimulating. To confront my own ideas, to see prejudice, understanding and sensitivity come out, and also to see all the hope that is there in people — I like it very much.

"I give the critical spirit weight equal to the imagination. I think one is as important as the other. It's one of the weaknesses of women that they often lack a critical spirit toward their own work. It's just not sufficiently developed. Everyone has imagination, to differing degrees, but what is it that makes someone suddenly produce something interesting? I think it's that her critical spirit is as well developed as her imagination. That's what makes for communication.

From Jovette's "Bravo for the working class!" you may have guessed that she didn't grow up as a middle-class university student who found her way into the artistic community. Indeed not. Her family was poor, economically speaking, and she went to work at an early age to help them survive. She worked in a Montreal garment factory when she was young; I now teach English to immigrant workers in Toronto garment factories, so was especially interested to find out about her experiences then.

"The working conditions were very bad, and I doubt it has changed much. There was a lot of dust and vibration, shaking machines, noise and tremendous heat, especially in summer. There was no ventilation. You had to produce, produce, produce. You were paid by the piece.

"For me the extraordinary part was discovering what cosmopolitanism could be. There were women from Italy, Portugal and Haiti. From my travels in the United States I had the impression that blacks only spoke English, but I found there were French cultures in Guadeloupe and Haiti. And there were Jewish anglophone women and male Jewish anglophone bosses. And Greek women and so on — it was an extraordinary kind of melting pot. At the time I spoke only French, though I could babble a bit of English and Spanish.

"That's where I learned to love other cooking styles. I tried Greek cheese, Italian pasta, fish-based Portuguese dishes, Jewish smoked meats. It was a kind of cosmopolitan bath which was

really stimulating for me, who had an intense desire to communicate — with gestures or words. Women communicate very well with their cuisine. We had little fêtes at lunch, sharing our cooking — short fêtes because we only had 30 minutes!

"I felt an understanding and solidarity between all these women of different races, places and cultures which I'll never forget. It was there that I understood that there are other countries, values, races and cultures, and that I was not alone in the world — that the world could belong to us. Because it is vast, rich and beautiful. For me, that was the essential lesson, in spite of working conditions which were absolutely frightful."

Jovette Marchessault's latest play, *Anaïs dans la queue de la comète*, about the French writer and diarist Anaïs Nin, opened this past September at the Théâtre de quat' sous in Montreal. "When I told some members of the lesbian and feminist community that I was writing a play about Anaïs Nin, I got responses like, 'Anaïs Nin! I can't stand her! But, I'll go see the play and maybe you'll make me change my mind.' There were also prejudices against the authors I depicted in the *Saga*, and against Gertrude Stein and Alice Toklas. The audiences for *Alice & Gertrude*... were heterosexual in the majority — maybe 200 heterosexuals and 50 lesbians. But lesbians, too. Being lesbian doesn't make us immune from prejudice. Far from it.

"I admit that I have a very developed dramatic sense, but I am certain that during some performances of that play I could actually hear the sounds of prejudice dropping to the floor! For an author that is really an extraordinary sensation. You say to yourself, 'Hey, I touched them!' It's because I made Gertrude and Alice such a couple. It was wonderful to see the love that passed between those two characters. And it was because of humour, too. You can get so many things across with humour. People laugh and understand at the same time.

"I hope, and I think, that I accomplished some social changes with *Alice & Gertrude*..., and I think *Anaïs* will make a lot of prejudices fall when the lesbians and feminists see how she was perceived and how her words and her journals were interpreted.

"I think she was an extraordinary person. There's maybe only one person in a century like her, and that's too few. We need lots more women like her."

And, if I might add, a lot more like Jovette.

gay bell

PAINTING

Intimacy caught unaware by the watercolour brush

Their bodies not always perfect, David Hutter's nudes speak to us in terms of affection

Nudes and Flowers by David Hutter. GMP Publishers Ltd, PO Box 247, London N1S 6RW, England, \$17.50 (US) from the publisher, or \$23.95 at Glad Day (paperback).

Ian Thom ●

All too often gay art, or perhaps one should say, art for gay men, displays too much attention to muscles and genitalia. For all their humour, the drawings of Tom of Finland are but caricatures of the male body and most sexual relationships. It is a pleasure to come upon a collection of images such as the book of David Hutter watercolours recently published by Gay Men's Press.

Hutter is no radical — his images present us with clearly recognizable subjects and employ fairly traditional techniques. They are, as poet-critic Edward Lucie-Smith suggests in his introduction, striking in their lack of idealization. Several of the bodies are far from perfect and there is no apology for either fatness or thinness.

As Lucie-Smith suggests, the drawings have a wonderful intimacy about them. There is a matter-of-fact quality which speaks of familiarity and affection.

Although all of the drawings have been significantly reduced for reproduction, the colour is good and suggests Hutter's mastery of watercolour technique. Working directly from the model and usually without the benefit of line, Hutter has

created three-dimensional figures through the overlaying of washes. At the same time, the figures have an inner life, a sense of vitality which is enhanced by the translucent colour.

Lucie-Smith notes that, generally speaking, watercolour has not been a popular medium for figurative art. The liquid nature of both flesh and watercolour make them too closely allied for the artist to achieve the necessary distance from his subject. Similar problems are inherent in the floral still-lives but the figures elicit an emotional response and are thus more difficult.

The sense of vulnerability which Hutter accords to his figures is something entirely new in British watercolour. An earlier master, Russell Flint, gloried in the flesh, but his female nudes remain at an imperious distance.

The fact that Hutter often seems to have caught his subjects unaware is one of the most appealing aspects of this collection. The models, of course, *did* pose but it is only when they are self-conscious that we feel any sense of strain. There are, in addition, a number of narratives implied — blind-folded figures or titles such as *Mystic* (for a very unmystical drawing), which seem over-stated or beside the point.

Despite these lapses, the book as a whole is a great pleasure to use. Lucie-Smith's short essay is provocative and helpful and Hutter's splendid essays in wash provide the eye with rewarding viewing. ●

Matter-of-fact intimacy: "Jade Cufflinks"



What is good art? What is erotic art? And who gets to decide?

Good nudes for modern men?

The Male Nude: A Modern View by Francois de Louville, edited and with an introduction by Edward Lucie-Smith. Rizzoli International Publications, Inc (Methuen in Canada), 1985. \$43.50.

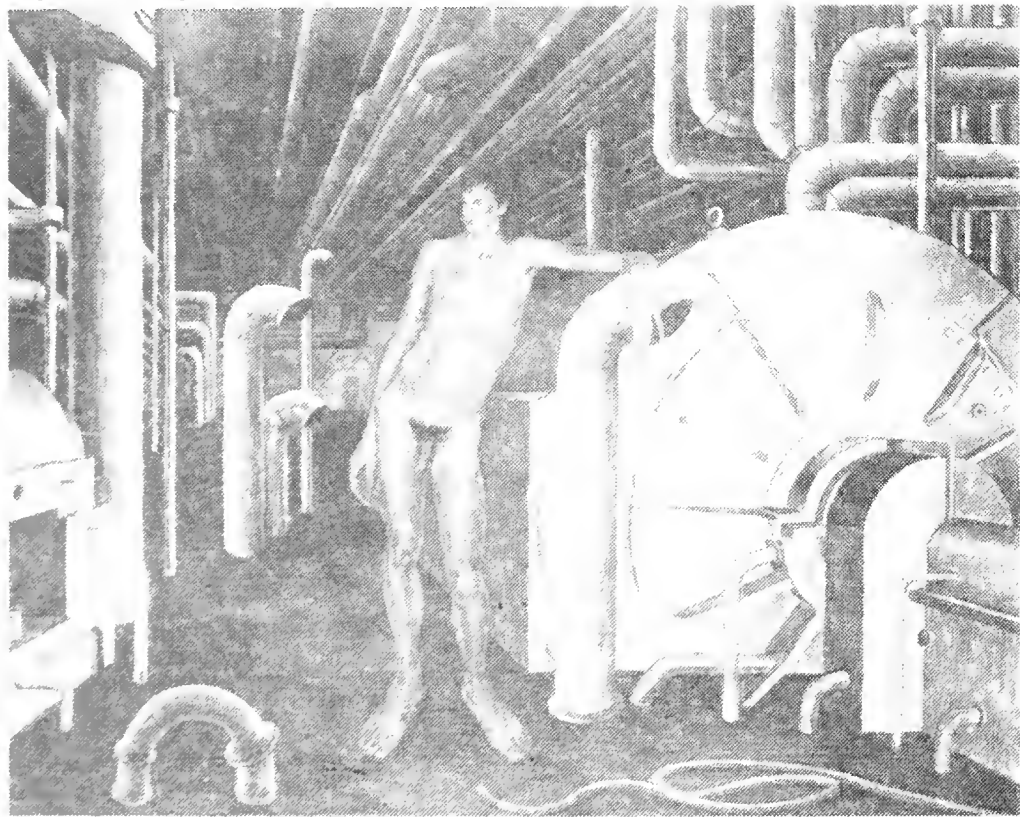
David Vereschagin •

Art books are like porn mags: the first thing you do is look at the pictures. In fact, it may be the only thing you do. And, really, that's what they're both for: looking at. Erotica/pornography is just a little specialized form of art, with a specific purpose (sexual arousal or titillation) and mainly predetermined ways of achieving that purpose. So, I did the obvious thing when I picked up *The Male Nude*—I looked at the pictures.

Altogether, the work of 49 artists—almost exclusively European and American—is presented in a coffee-table book that doubles as a catalogue for an exhibit of recent art held in London, England in the fall and winter of 1983-84. As a catalogue, it's adequate, though the artists' biographies are often frustratingly brief and the sizing of many of the reproductions is puzzling. As a coffee-table art book it is more successful—the main text is politely confined to the front of the book, where it can be conveniently ignored, and there are lots and lots of pictures to look at. They cover the range from predictable soft-core illustrations to pretentious high-art icons.



David seated: Anne Yvonne Gilbert



Inside the Station: Rod Judkins

As I took my first look through *The Male Nude*, I automatically judged each work on two grounds: was it good art? was it erotic? As much as the Victorians, we live in an age preoccupied with sex. As Edward Lucie-Smith points out in his introduction (I got to that after looking at the pictures a few times), nudity is seldom seen in our culture and is forbidden except under special circumstances. The result: naked human bodies are immediately eroticized. We view and judge them

on their eroticism, whether there is any intended or not. I would add that they become almost the sole carriers of sexual potential as the rest of our lives and our environment are drained of erotic possibilities and guarded against the intrusion of sex.

For artists, one of the problems this blinkered modern vision poses is that of context. If an artist chooses to represent a nude body, there are not many allowable settings for that body. In many of the works in *The Male Nude* the figures are drawn or painted without background, or in an almost featureless space. The alternatives are few: steam baths, beaches and beds, or phantas-

magorical realms outside "reality." The consequences of placing nude figures in "inappropriate" contexts is illustrated by the works of Rod Judkins. His use of rooftops and industrial settings results in his works being pushed, despite their cold reality, into an unreal universe.

Of course, the erotic representation of nude bodies is a totally legitimate aim. I'm certainly not arguing against it. The problem in the last couple of centuries has been that any such representations of the male body have been tainted by the aura of homosexuality. Lucie-Smith maintains that since the Renaissance, the male nude had been the central artistic subject in Western art, and that the female nude gained prominence in the recent historical past mainly because of growing concern about homosexuality. It has only been in the last half of this century, with the rise of gay liberation and feminism, that the male nude is returning as a legitimate subject.

What is puzzling about *The Male Nude* is that, even while it notes the influence of the feminist and gay liberation movements on contemporary art, of the 49 artists represented in its pages, only nine are women and only two of the men are identified in their biographies as being gay. Even a casual flip through the pages of this book reveals that many more than just those two must be gay. Lucie-Smith opines that closetry is even more wide-spread in the art world than in the rest of western society. Why, then, in a book which is supposedly trying to help re-legitimize the male nude, is such closetry continued?

The book itself surreptitiously brings up the question of the "homo-erotic" by slipping a tiny reproduction of an anonymous early 20th-century drawing onto page 34, in amongst the works of the

rest of the show. Its caption describes the dilemma of homosexual art during the 19th century:

This anonymous drawing of the early part of this century has an obvious homo-erotic purpose which confirms its "underground" status and its difference from the rest of the figurative art being produced at that time.... By comparison with other works in this exhibition it also reveals the conflict of aims which takes place when homosexual art begins to assert a public identity—the fact that the content often seems at odds with the actual artistic intention.



Study: Lawrence Mynott

This is an observation which might be applied to *The Male Nude* itself.

There are a couple of strong and questionable implications in that statement. First, it separates "homo-erotic" art from other artistic endeavours on the basis of content. "Erotic" art is that which depicts female figures. "Homo-erotic" is that which depicts male figures. The assumption in both cases is that both the artist and the viewer are male. This exclusion of women as possible creators and consumers of eroticism is reinforced in Lucie-Smith's introduction, where he credits women with opening up the possibilities for a non-erotic male nude art. Women, of course, not being interested in sex, could not be expected to create erotic art. And if they appear to do so, they are only being ironic.

Secondly, it assumes that the eroticism of an art object (hetero, homo, etc) is defined solely by



Him-Front: George Bevan

the artist, and that homo-erotic art is a deliberate attempt to reach only a specific audience. While this may be the intent of many artists, the actual effect of the work may be much less predictable.

A more productive way to consider erotic works would be to think not about who creates them (male, female, straight, gay) and why, but about who looks at them and why. Yes, the works of George Bevan seem obviously created by a gay man, but by labelling them homo-erotic we implicitly exclude the possibility of women, or even straight men, enjoying them, too. Equally, by denying Anne Yvonne Gilbert's paintings the sexual appeal they obviously have we are denying the viewer any active participation in the art process. We accept a kind of authoritarian theory of art, where the artist has all the power to act and the audience is acted upon.

We each bring our own worlds of experience, opinions, assumptions, desires, expectations and questions with us each time we look at works of art, and through these we have as much power to alter those works as the artists do with their tools.

What are good artworks? What are erotic ones? Remembering that "good" and "erotic" don't always point to the same things, those are questions that each of us, with our separate visions, will have to answer on our own, whether we're looking through the pages of *The Male Nude*, or *Mandate*, or *Penthouse* or even *Architectural Digest*.

More important is the question beyond that: Why? ●

Artist & freelance designer David Vereschagin writes regularly for *TBP* and *Xtra!*.

THEATRE

Living in the plague years: a black comedy

A chilling sense of déjà vu pervades Ionesco's work on a too familiar subject

The Killing Game by Eugene Ionesco. Translated by Helen Gary Bishop. Grove Press, NY, 1974.

Richard Summerbell ●

Eugene Ionesco's play *The Killing Game* surely wasn't meant to inspire a sense of déjà vu. In 1970, when the script was first published, few theatre pieces could have been more eccentric than an absurdist black comedy about plague mentality and mass death. Contagious disease was nearly vanquished in those days, and the glittering instruments of science were poised to dissect its corpse. But these days, a certain virus attacking the lymph system has yanked us forcibly back into the past. All the more appropriate, then, that *The Killing Game* should be revived and presented to us as a work of prophetic history.

Unfortunately, the Toronto production of *The Killing Game* has come and gone. It was an Equity Showcase production, and like other shows offered in the Equity Showcase free series, it ran its course in only five nights, and was not reviewed by the daily press. Yet for those five nights in November Toronto audiences were afflicted with frequent bouts of feverish laughter, accompanied by a degree of insight that occasionally almost broke the thermometer.

Ionesco's play seems to be loosely based on the bubonic plague epidemics of mediaeval Europe, but his first scene makes it clear that the action could easily be happening in modern times. Women and men walk in groups near a market-

place, speculating about which vegetables promote cancer and colds, telling one another not to think about such morbid things — it brings bad luck. Before long, two infants turn purple and die. The plague is on; it kills swiftly, and spreads by unknown means. "Science is helpless," the doctors admit, and people die singly or "in groups of ten or twelve." The number of deaths increases daily.

The most fascinating thing about *The Killing Game* is Ionesco's study of people's reactions to this random and senseless form of death. The characters first take comfort in blaming the victims, or in looking for villains among the people who were close to recent victims. Soon, entire social groups are being accused of harbouring the disease. Says one intellectual to a close friend: "The slums are where the epidemic is staying, dear boy. Here we're safe. The slums are, well you know, ignorant..." "Unhygienic..." his friend agrees. Within moments a third party to the conversation suddenly dies.

Later in the play, crowds gathered in the market square form choral groups and blame one another in songs. "It's the poor's fault," one group sings, while another replies, "It's the rich's fault." God's judgement is invoked, and stigma is meted out in a way that acquaintances of Jerry Falwell would recognize all too well.

In each case where blame is being aspersed, Ionesco exacts an ironic and grim vengeance: someone among the accusers dies, or the entire group dies. However, the just and good die too in this play — the plague plays no favourites. People's notions of "innocent" and "guilty" victims

are shown up as simple failures to face the reality of death.

Politicians of all stripes also respond in typical fashion to the crisis. The civil authorities have people shot on sight if they are detected leaving contaminated households. Meanwhile, in a vicious satire of left-wing politics, Ionesco allows one pair of characters to reconstruct the plague itself as a plot by the powerful to render the people impotent. "With the pretext of a mysterious illness raging among us... we have been... paralyzed, dominated, and destroyed. (Our present leaders) want to shut us up in our homes and our fears," the speakers say. They go on to "prove" arithmetically that suspiciously few city councillors have died, and that the small number of dead corresponds to the number of dissenters on the council. In this Equity Showcase production, the two rebellious politicians were brilliantly played as Siamese twins by Paul Rainville and Ross Fraser. The casuistry of their speech, combined with their energetic efforts to share the rhetorical high points equally, made this scene the high point of the play.

Perhaps the scene was particularly appealing to audience members who've been reading the gay press for the past five years. The AIDS epidemic has been cast by some as a CIA plot, or as the product of a cover-up conspiracy fomented by the evil capitalists of the pork industry. Other conspiracy theorists have stated that doctors are using the epidemic as a pretext to re-medicalize the male homosexual. Doctors, as always, have earned suspicion by their refusal to endorse quack remedies. The impulse to attribute all evil to the powerful (who secretly control everything) is irresistible to many people.

Idealistic liberal politicians also take a bashing, as one promises a crowd of onlookers to build "another world, a new world" from the ashes of the old. She denounces revolution, promises everything to everyone, and exhorts people to turn the plague into a golden opportunity. Meanwhile, in ironic counterpoint, two members of the crowd have already expired.

Ionesco's merciless satire even roasts the "power of positive thinking," always a major player when death threatens. Characters bravely proclaim that they are feeling much better, thank you, just before they keel over. Conservative doctors declare that only those who refuse to follow medical precautions are dying. Such people not only *deserve* to die, but *want* to, because they have a "death wish" — an accusation often levelled nowadays against promiscuous gay men. In *The Killing Game*, the doctors have no sooner finished declaring their resolve to live when — you guessed it — they die.

By rights, a play that has people dying in every scene should not succeed as a comedy, no matter how funny the lines are. That the Showcase production did succeed in being darkly hilarious throughout is largely due to the brilliant efforts of director Micheline Chevrier, her talented cast, and innovative staging that made Ionesco's humour more pointed.

At the end of *The Killing Game* Death, a hooded monk with blue lips, climbs to the podium where politicians have been declaiming throughout the play. She makes her speech: a slow, sardonic smile. In times of plague, she is the politician who holds all the cards — she has no need to say anything. And since Ionesco's plague is itself a metaphor for Death, she will get us all eventually. We can panic or stay calm, blame others or resolve not to blame — whatever we choose. In the meantime, Ionesco seems to suggest, our greatest consolation may be that laughter itself is also contagious. ●

The Killing Game: Susan Potvin (l) and Paula Wing



A different story

Larry Duplechan's lively new book is fiction you can dance to



Eight Days A Week by Larry Duplechan. Alyson (Boston), 1985. \$7.50(US) from Alyson Publications, 40 Plympton St, Boston, MA 02118 USA.

Robin Metcalfe •

Since superstuds Charlie and Peter leapt fully-formed from the groin of Gordon Merrick onto the pages of *The Lord Won't Mind*, popular gay male fiction has been a wasteland populated by gorgeous guys who are six-foot-two, blond, blue-eyed, masculine, muscular, wealthy and well-hung, and almost all WASPs with the occasional Italian thrown in for colour. That's why it's refreshing to find a light gay novel whose hero breaks with the mold — even if his boyfriend is your standard off-the-rack hunk.

Johnny Ray Rousseau, the black up-and-coming pop singer in Larry Duplechan's new novel *Eight Days A Week* is what you might call a "real person." Not too real, mind you — this is set in Southern California, after all — but a lively and original creation who holds your interest.

From the title on down, the book is saturated with allusions to popular music. Acknowledgements are listed as "Backup Vocals." Song lyrics are woven into the text. Pop music fans will enjoy hunting down Duplechan's more obscure references, such as a couple of minor characters named from a little-known Joni Mitchell song. Duplechan handles his prose with a deft, light touch. His fondness for quirky, humorous metaphors would get him into trouble were it not balanced

Breaking the mold: Larry Duplechan

by a strong sense of pacing. Still, I found the novel lagged somewhat about two-thirds of the way through, and wish there had been more substance to carry it the rest of the way. The ending, in particular, seemed indecisive. Still, it's a fun, sexy book that made me laugh out loud more than once. It has a good beat; you can dance to it. I give it an 85. ●

POETRY

Oral Tradition

Shocking realization this year: I do envy man his penis and the freedom to stand discreetly and pee against building walls.

Still, I wouldn't trade the sweet electricity of my clit as it sings with her tongue merely for the chance to deface public property.

Jewelle Gomez is a New York poet, fiction writer, and critic.

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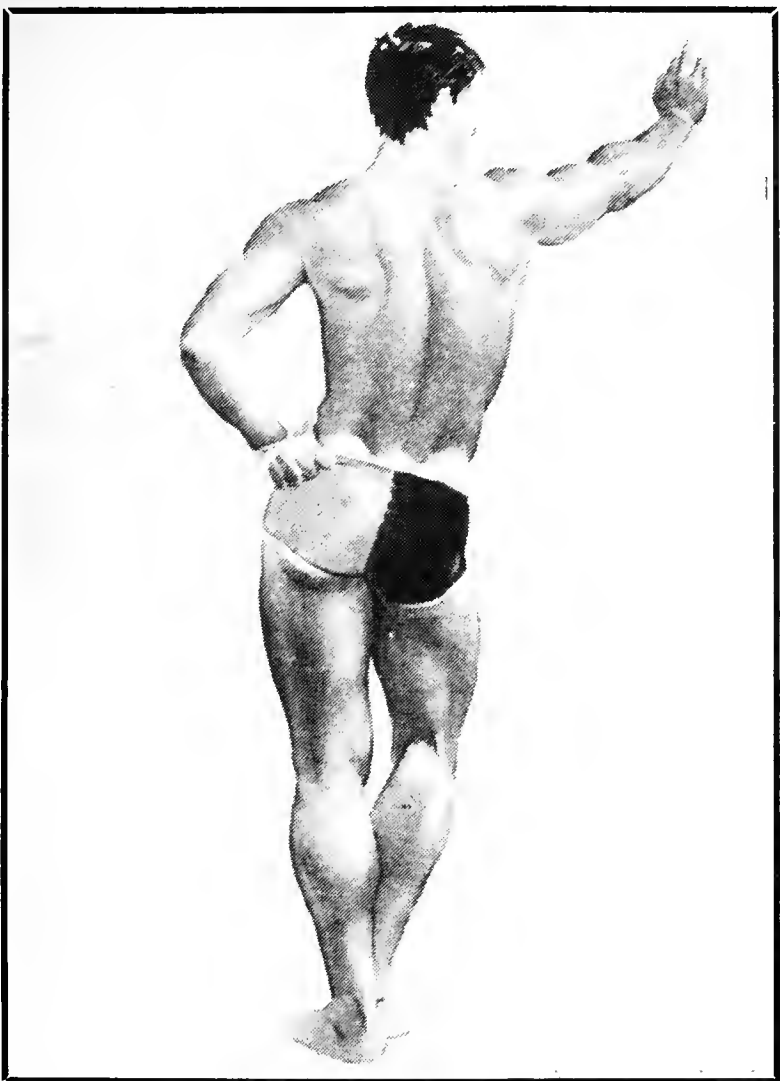
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SHARED GROUND

Joy Parks ●

Books for winter nights

This month's column is one of the few without a theme on which to compose an introduction, so I'll just say that January is the perfect time of year to curl up by the fire (or the electric heater if you live in my building) with a hot drink and any one of the following books.

Unfortunately, for the past couple of years it has been almost impossible for a lesbian poet to present a book of love poetry without risking some political credibility. This is one of the reasons why Minnie Bruce Pratt's second collection *We Say We Love Each Other* is so important. Here is love poetry that is filled with sensuality and power and completely devoid of sentimentality or posturing. The poems speak not only of private intimacies but also of Pratt's love for women as an instrumental part of her political consciousness. She shows a genuine understanding of the conditions of women's lives and a commitment to making changes.

Much of the work in this collection is filled with a sense of truth and continuity, a faith in love's strength held up as a comforting ideal to even the most cynical reader. In 'Stubborn As A Year Ago,' she writes:

On Sunday, I'll be thirty-six stubborn as a year ago: you can't touch sometimes, it's like grabbing knives. I know like you. And the way I admire your grey hairs you count mine: perhaps new lovers always talk of growing old together, wild and old I think we will even if our hands have scars.

Whether she writes of actual passion between women, her beloved south, her childhood or her attempts to protect lovers from pain or from rape by fixing her love as a protective omen, Pratt's voice is strong, her vision honest and her skill sure. *We Say We Love Each Other* is both a study and celebration of love in all its aspects from a gifted writer whose dedication to both women and her craft is clear.

Minnie Bruce Pratt: the political is poetic



Stoner McTavish by Sarah Dreher is one of the many lesbian adventure/mystery stories to come along recently. Stoner, a bored travel agent, is thrust into the role of detective while on vacation in the Denver mountains when she must save the woman she has fallen in love with from the murderous clutches of her evil husband. The plot has a great deal of potential, but suffers a murderous fate at the hands of dragging dialogue, less-than-subtle characterization and heavy handedness. *Stoner McTavish* is far too earnest for its own good and is spoiled by a deep, introspective tone that is ill-suited to the mystery genre. The author displays a writing style that would fit a serious novel much better. Unfortunately, this work is far too self-conscious for a successful escape.

Winter's Edge by Valerie Miner is one of those rare books that is truly impossible to put down, a novel whose characters are fully drawn, whose plot unfolds so naturally that once inside, the reader can get lost in the story. Set in a run-down neighbourhood in the Mission District of San Francisco, *Winter's Edge* is loosely concerned with a municipal election that will determine the future of the neighbourhood and the lives of all the characters. However, the reader becomes so convinced early in the book that the underdog candidate, a middle-aged black woman, will beat the land developers, that the election itself becomes a backdrop and the real story lies in the unravelling of the connections among Miner's coterie of exceptional characters. Miner honestly captures the inner-city personality with portraits of gay flower vendors and cops, recent immigrants, displaced women and small business proprietors. Most important is her depiction of the friendship between Chrissie and Margaret, women who are as different from each other as night and day. Both women are in their seventies and Miner refuses all of the stereotypes for older women characters, making these two constantly fresh and surprising. *Winter's Edge* is a testament to Miner's ability as a story teller and a showcase of her concerned and realistic perception of the urban landscape and its inhabitants.

We Say We Love Each Other by Minnie Bruce Pratt. Spinsters Ink, 803 DeHaro St, San Francisco, 94107. \$5.95 (US).

Stoner McTavish by Sarah Dreher. New Victoria Publishers Inc, 7 Bank St, Lebanon, NH 03766. \$7.95 (US).

Winter's Edge by Valerie Miner. The Crossing Press, Trumansburg, NY 14886. \$7.95 (US).



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SMALL PRESS

THE THIRD TEXT

David MacLean •

Some like it hot

"It doesn't matter what you do. What's important
is what you desire. You're queer when you 'desire'
other men, not when you 'have sex' with them."

This observation on the nature of homosexu-
ality is part of a conversation between two men in
Larry Mitchell's latest book, *In Heat*, and it ad-
dresses directly the complexity of every gay
man's existence in a world also home to a disease
called AIDS.

"Ah, but they can't stop us from desiring each
other. They may stop us from touching each
other with their filthy diseases and their filthier
propaganda, but they can't stop us from wanting
each other."

So says another character in Mitchell's touch-
ing and brutal novel about several men still alive
and living in the "sexual wasteland." Here on the

**"... they can't stop
us from wanting
each other"**

sweltering summer streets of New York City men
are struggling to find the meaning behind their in-
dividual lusts and passions—in other words, to
just live. These are men who are politicized in
small, real ways and who, like most of us, live
apart from the larger debates on sexual obsession
and the 'evils of promiscuity.' While others the-
oretically address microphones, the subjects of
their dissertations must continue to live as best
they know how. AIDS has drastically changed all
our lives, but what do we do with our desire while
we're still here?

In Heat immerses us in a known world and
makes us look at the labyrinths of desire, rela-
tionships, love, and responsibility that we ulti-
mately must address as a community. Facing up
to it has never been an easy task, and so what we
discover here is neither always nice or self-con-
gratulatory, but rather a harsh reality. Mitchell's
voice is often cynical and pessimistic, the over-all
mood dark and brooding and the characters
restless, searching.

Samuel emptied his glass and poured another.
"It's always complicated with people and then
if there is sexual lust on top of everything else,
well, you're bound to have a real mess on your
hands ...a little lust and suddenly you're
drowning in all those ugly emotions. I think
those emotions are around to make sure we
don't have too good a time."

What saves this book from simplistic categoriza-
tion is that sharp, cutting voice of truth. And
what Mitchell has created here is a truly post-sex-
ual revolution literary work. He is one of the few
gay writers around willing to deal with the fact
that things have changed. His characters are so
real in their hunger, their need to be satisfied.
Fantasy and the possibility of fulfilled desire
seem to drag them from one oppressive environ-
ment to the next, like some half-articulated
promise that life will improve dramatically if they
are only able to make that one incredible connec-
tion. For some this is a sexual encounter like no
other, while for others this is a mythified roman-
tic situation. But like the song says, 'you can't al-
ways get what you want,' and this is where the
book possesses its real bite; its willingness to ad-
mit that gay men have created for themselves an

environment often devoid of love and support be-
cause too often we view ourselves as sex objects
first and people second. Sex has for many been an
instant antidote to loneliness, but when the sex-
ual ritual is over the need to discard soon follows.
Alone again in the sea of desire.

The only thing that ever gets fucked up when
people move in together is their sex lives. Men
don't want to have sex once they've actually
got the other person.

Mitchell exposes this ache, which of itself is not
new, but he also deromanticizes it. *In Heat* is sub-
titled 'a romance,' and so we see the subtle irony
at work that has imbued this book with the clear,
uncompromising vision so needed in a communi-
ty too often bought by the candy-coated gloss.

And then we have *Obsessed* by HL Stryker. In
these two 'novels' for the price of one is contained
everything that ever defined the words self-op-
pressed. In the first tale, "Stuart's Piece" (make
no mistake, this means Stuart's mammoth, unat-
tainable straight cock) the narrator recounts in a
stream of (un)consciousness a 20 year old 'obses-
sion' with his ideal fantasy object. He had him
once (the man that got away) but has lived off this
experience ever since. Not to mention years of
meaningless substitutes as a restless bath queen.
This soon becomes a relentless exercise in self-
deprecation.

The narrator's identity is so inter-woven with
the 'unattainable other' that I began to wonder if
the author fully understands his own reasons for
rehashing a past so full of pain. OK, so we've all
experienced unrequited love, but what did we
learn from it? Is it enough just to acknowledge the
destructiveness of such an arrangement when vol-
umes have been written about such things? What
about the alternatives, for instance, self-respect?

"Block's Spartans," the second offering brings
us further into the land of obsessive worship. Here
we have a group of modern-day warriors facing
big, strapping Soviet bad guys in a sort of futuristic
final battle. I think this is a fight to prove men can
really love each other on the battlefield, and die
sucking and fucking in the trenches.

I don't know where this trend of disguising
what is basically jerk-off material as literature
started but I'd wish it would stop, or at least get
back on the appropriate shelves. "Block's Spar-
tan's" is dedicated 'to all the boys in uniform
who did,' and that is basically all they do do here,
is do 'it.' They have the aforementioned battles
when necessary, in little Roman-influenced tun-
ics, and they hold farting contests and pagan-like
flesh rituals.

The initiates were rimmed, primed and sodo-
mized by 20 fellows, in commemoration of the
original volunteers. The youths in turn bugger-
ed those who had done so to them, while great
drums were beaten and reed instruments
piped.

After I stopped laughing I realized that what is
going on here is quite insidious, and prevalent in
a lot of gay writing. And that is this fucked up ac-
ceptance of the belief that homosexuality some-
how means so much more, is more pure, when it
is between 'real men' like cops or soldiers—you
know, guys with big weapons. Now I know fan-
tasy is important, and I wouldn't dream of trying
to take that away from you, but when was the last
time you read a 'novel' like this that had at its
erotic centre a hairdresser, waiter, computer pro-
grammer, or unemployed fashion consultant?
Why does liking it 'hot' have to mean distorting
your true self in order to fit some destructive ideal?
Obsessed and other books like it might get you
hot, but I really wish they'd get you bothered.

In Heat by Larry Mitchell. Gay Presses of New York,
Box 294, Village Station, NY NY 10014. \$6.95 (US).
Obsessed by HL Stryker. The Seahorse Press, 307 W
11th St, NY NY 10014. \$7.95 (US).

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TORONTO

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SINCERE GWM 41, 5'5" 130 lbs, seeks similar GWM 35-45 for possible relationship. Varied interests. Phone, photo appreciated. Write soon. Drawer F701.

REGINA

IS THERE LIFE AFTER love? Perhaps we can find out together. I am a university graduate, 6' 150 lbs, dark hair and mustache. My interests: music (from Garland to Springsteen), movies (old and new), cuddling (of course), and quiet evenings at home with the right man. I am seeking a relationship with a stable, responsible man 25 to 40. I know you are out there, so take the chance and write. Drawer F642.

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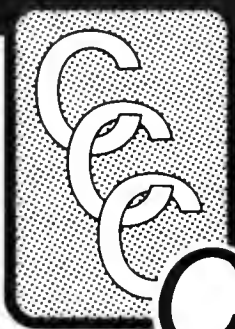
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● L O N D O N ●

PROFESSIONAL GWM, articulate, financially secure, seeks serious relationship. 18-32 years, slim, white/asian. I am 37 years, presentable, caring, active, cultured, emotionally stable. Phone (519)473-9013 or write Occupant, 68-70 Fiddler's Green Rd, London, ON N6H 4R4.

ARE YOU AIDS CONSCIOUS?

IN THE LONDON Ontario area, ready to settle down on a regular basis with a partner who can prove a clean health record. I am an attractive 29, 5'10" 149 lb GWM in dire search of a tall, handsome, heavyset master, who might be a hot cop in full uniform (OPP welcome); a prison guard would be OK too. I am into most things mentioned in these ads. I would enjoy the private pleasure of just one male disciplining me with long sessions of obedience training, to satisfy his every desire when he so desires. Preference will be given to master who has a nearby cottage available throughout the year. Pro-wrestlers and bikers welcomed to write. All replies with recent photo(s). Drawer F736.

● H A M I L T O N ●

GWM JUST TURNED 40! Panic! Interested in someone: employed, with a sense of humour, able to talk in polysyllabic sentences WITHOUT PRETENSE, with a propensity for silliness/sincerity and able to know the difference. This ad written under the influence. Drawer F738.

PROFESSIONAL, SINCERE MALE with a wide variety of interests, (particularly travel), seeks same who values companionship and honesty. Reply to: Box 1166, Stn A, Hamilton, L8N 4B3.

HAMILTON AREA

LOOKING FOR ONE male, any colour who wishes to lay back and have French service on a regular basis by straight-type, male expert. Health-conscious, not into bars, utmost discretion, my place, have videos to suit most tastes. Will answer all with my phone number. Drawer F654.

● O T T A W A ●

WARM, SINCERE, GIVING guy, attractive and stable, interesting and active, mid-forties, not into the typical gay scenes, looking for younger guy to share with. Willing to offer emotional and financial assistance. Good opportunity for the right guy. No drugs, out of town invited. Reply Drawer F070.

LIMITED TIME OFFER

OUT OF THE CLOSET GWM, average looks, 35, 6' 175 lbs, seeks similar individual tired of living alone. You must be non-promiscuous and into safe sex. No drugs, non-smoker preferred. Enjoy eating out, theatre, spectator sports, friends. This is a sincere offer to share 50/50 and of no interest to hustlers, dominant or subservient individuals. Drawer F663.

MOTORCYCLE COP

ANY young, obedient, uninhibited slaves fantasizing about a young, blonde, hung, uniformed cop? Does the idea turn you on? Then turn me on with your fantasy and your picture. Drawer F726.

MALE, 30, average looks, new to Ottawa, seeks discreet honest male to 45 who is mature, warm, affectionate, sensitive, romantic, stable non-smoker who is looking for possible monogamous relationship. Discretion is expected and assured. Photo gets quickest reply but is not necessary. Barflies need not apply. Box 3400, Stn D, Ottawa K1P 6H8.

MALE LOOKING FOR A MATE. I ski, XC and downhill, travel, sometimes by bicycle, paint, draw, socialize, cook, read, watch films and dissect them afterwards. I don't care what happens on Dallas but find the rest of the world worth worrying about. I've been described as being hyper, sometimes intense, often of being juvenile (I abuse April Fool's day). Relaxed neat freak with tobacco allergy. Masculine, 6'3" 175 lbs, 38 yrs, but look much younger in the dim light. Usually hostile when greying hairs called dignified. Very fit, not expecting instant relationship, I start slowly. Looking for mid-20s to 40 who finds life interesting, sometimes funny, is open with feelings and reasonably fit. Long letter and photo gets mine. Drawer F735.

VERY ATTRACTIVE MALE, 37, 5'8", 145, slim, clean smooth hairless body, boyish type seeks submissive gays for tongue baths, foot, body worship, complete French. Generous given preference. Expenses paid, travel possible. Available as nude/bondage model. Serious calls only, (613) 829-2438.

STRAIGHT-APPEARING, non-bar type guy. Lousy looks, but warm, successful, good sense of humour. Seeks meaningful friendship with similar masculine guy. No wimpy civil servant types please! Otherwise, looks unimportant. Drawer F704.

I AM GWM 32, 5'11" 160 lbs, brown hair, grey eyes, "executive type," masculine, good looking. I love fine arts, skiing, sailing, countryside. If you are good looking, about my age, also "executive," and have same interests, please write. Together, we will build a life long conjugal relation. Drawer F712.

● M O N T R E A L ●

VISITOR LOOKING FOR HOT, muscled man (21-30), into pleasing man in forties. Great opportunity for ex-military or other in-shape guys who know how to please and take direction. Drawer F672 or (604) 837-6025.

MONTREAL AND AREA

ME: GWM mid 20s, 5'8" living in the Montreal area and desiring to meet and experience men who are into leather. Eager and willing to try anything once. YOU: GM 30-40 yrs, into leather. Must be willing to take the time to teach me the ropes. Looks unimportant. Discretion a must. Drawer F708.

FULLFILL A FANTASY

HOT, ATHLETIC, 29, attractive, hung, 5'9" 140 lbs, wants to fulfill your fantasy. Imaginative, playful, healthy preferred. Detailed letter, photo, means of contact. Discrete. Couples welcome. Drawer F690.

NO STRINGS ATTACHED, male, 24, 5'7" 130 lbs, athletic body, brown-skinned, into fitness, seeks male 21 to 31 for safe, hot sex. All answered. Drawer F695.

STRUGGLING YOUNG STUDENT

OR JUST YOUNG AND struggling. I am a 31 year old sincere, discreet, professional and I would like to be your friend. Sincere reply with photo appreciated. Drawer F678.

PHOTO BY DOUG GRENVILLE



COUPLE, 20s & 30s, who enjoy good food and drink, comfortable lifestyle, and whoever happens to come along on a mutual basis, wish to meet others with same interests. Drawer F739.

● T O R O N T O ●

NEED PHOTOS OF YOURSELF

PORTRAITS, NUDES, negatives returned. Phone Studio 16, 532-4380, inquiries welcome. Inexpensive. 9am to 7pm.

GWM 6'4" 185 LBS, 23 seeks well-hung, hot and horny boys 18 to 25 for purely fun get togethers. Blowjob and 69 a specialty. Drawer F514.

I LOVE A SUBMISSIVE MAN IN UNIFORM

AND OUT OF IT TOO. Any of the usual types — military, jock, cop, preppie, etc. Must have a non-hairy, heavily muscled, well-defined body — the bigger the better. Should be ready, willing and eager to be bound up and struggling in a captive, sensual and affectionate relationship based on mutual fantasy/reality/role playing/imagination/fun and respect. Experience, race, sex, endowment unimportant. Prefer cut, bright, sense of humour. No SM. Me: average, 40, brown/blue, 5'10" 160, bearded, hairy, non-athletic, health conscious, warm, humorous, monogamous, only explicit letters with preferences, photo and phone receive reply. Drawer F622.

VERY ATTRACTIVE ATHLETIC male, clean-shaven, medium build, seeks other monogamous, masculine, secure male to 30 for workout buddy at Gold's Gym, skiing, movies, walks and quiet times. Photo and phone for reply. Po Box 1395, Stn B, Mississauga.

GWM MID TWENTIES, TALL, DARK hair and eyes, sincere, mature, monogamous, seeks relationship with a similar man. I have many interests and enjoy a positive outlook on life. I look forward to hearing from you, phone and photo appreciated. Drawer F656.

SEEKING ANOTHER MAN

43, 6'1" 165 lbs, stable, intelligent, sense of humour. Like reading, movies, walks, dining, travel, career. Would like friendship, companionship, etc. Drawer F691.

AFFECTIONATE, HORNY GWM, 6' 185 lbs, brown hair beard and eyes, looking for buddies for safe-sex and other good times. Drawer F718.

GAY AND LONELY

AT 50 YEARS YOUNG and without one special top man. It's really lonely. Am attracted to big guys who like home life being together, lots of ass and getting head. I love to tease, so he should have powerful legs to keep my head in place. My tongue would love some body hair. I'm clean in every way. I'm also very small and love to cuddle. Not into drugs or bar scene. No one night stands. Monogamous only. Please write. Photo appreciated. Drawer F602.

MALE, FORTIES, NON-SMOKER, very health conscious, loving, gentle and strong. Would like to share some of life in an honest, supportive, monogamous relationship with another loving man. Replies to Box 126, Stn F, Toronto, M4Y 2L4.

GWM, HORNY, MASCULINE STUD, muscular build, 42 years, brown hair and eyes, reddish body hair, large cock and balls, wishes to meet country boy types, younger guys and couples for good times. Have country place, enjoy mutual J/O, toke and drink, quiet times, music, outdoor activities and animals. Come on all you horny studs, write today. Can travel. Photo and phone appreciated. Thanks. Drawer F681.

BOXERS/FIGHTERS WANNA FIGHT

LET'S GO. GWM 39, 5'11" 155 lbs. Opponents needed for any fight scene. Light to heavy. Have experience. Train regularly. You set the terms. Drawer F667.

HANDSOME, MUSCULAR, 26 5'10" 160 lbs, mustache. Want to worship heavily hung, attractive guys who like to power trip on their size. Let me get down on my knees and service you, then turn me around and plunge into my firm, round buns. Practise safe sex. Dark beard or mustache a plus. Photo appreciated. Drawer F715.

HEY-GUY, 28 WITH swimmer's build, mustache, hairy, blonde, 6' 155 lbs, into wrestling, working out, oil, pits, pees, tit play, hair and muscles, seeks buddy for safe raunch. Get horny and send a hot letter/photo to Drawer F716.

GWM, 45, STRAIGHT LOOKING, clean cut, 5'11" 158 lbs, not part of the downtown gay scene, blue eyes, dark complexion, hairy body, interested in sports and the arts: canoeing, skiing, jogging, cycling, travel, bridge, nature, cinema, etc. I have all this love bottled up inside me and no one to give it to. If you're a masculine-type guy looking for a close relationship with another mature, masculine man, then I'd like very much to hear from you. Drawer F711.

NEUROTIC, PEOPLE-SHY FUN LOVER, interested in: Del Lords, Grace Jones, toys (both kinds), smiling, vampires, Matthew Modine, fetishes, dancing. Not interested in: dinner parties, the Blue Jays. Interested in but not very good at: talking to strangers. Interested in finding out: If two guys can consolidate the male power struggle. Still reading?? ...Alright! I'm a good looking, fit, 34 year old. I'd like to hear from a physically similar GWM with a sense of humour. Drawer F699.

MONOGAMOUS RELATIONSHIP ONLY, Teddy Bear 45, 5'8" 160 lbs, seeks romantic, sincere, stable friend to 38. Dislike bars, All answered. Drawer F700.

GWM SEEKS NEW FRIENDS. I am hard-working professional, 6' 160 lbs, brown hair and eyes, 39. I enjoy movies or quiet times at home. Why not write and see what develops. Drawer F702.

GWM, 50, 5'8" 150 lbs, slim, athletic, seeks young body builder type physiques for mutual fun and good times. Write with photo and phone number. Drawer F703.

GAY ORIENTAL, 23, SEEKS GWM under 30 for friendship and... Reply to Box 6921, Stn A, Toronto, M5W 1X6. Photo gets immediate attention!

MALE COUPLE PROFESSIONAL

MALE COUPLE, professional, educated, 43, trim/fit, clean-cut, discrete, stable, health conscious; seek to meet couple(s) or single (33-48) who are versatile, having the same qualities for fun times at home in front of the fireplace. A good sense of humour and some open-mindedness but no far-out kink, please. Drawer F706.

IS THIS YOU?

SITTING AT HOME ALONE, watching television? Are you sick of dating-service commercials that keep reminding you of the fact? Me too. Healthy GWM, 40s, 5'8" 150 lbs, blue-collar worker, rough on the outside, but a sweetheart once you get to know him, he smokes, and drinks, he likes re-runs, TV dinners, (prefers home-made pea soup), is looking for a guy who likes having fun, playing pool, movies, bars, motorcycles, farms, rock and roll music, to go out with. Cute ass a definite asset. Write, let's see if we can boogie together. Drawer F710.

IS MONOGAMY YOUR STYLE? I am 32, 5'11", handsome, intelligent, warm, funny and sensitive. You are considerate, gentle, loyal, a cuddler and under 43. Together we are lovers, pals, confidants, room-mates and life-long companions. Sound appealing? Then take a chance. The worst that can happen is that you'll end up where you are now. Drawer F709.

COUPLES. A NEW GROUP for all couples who want to meet others (not for sex). Wine and cheese, pot-luck dinners, theatrical outings, and dining around town are some possibilities. Call 591-6724.

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Happy New Year Gay Canada!

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Beaudry

STUD NEEDS SERVICE

MASCULINE, 6'2" 175 LBS, good-looking stud requires head for very long sessions from equally insatiable cock-sucker. No reciprocation. Your place. Box 313 Stn Q, Toronto, M4T 2M5.

CHARMING, BLUE-EYED, CAREER-ORIENTED Pole. I am 5'10," 38, pleasant looking, health conscious and not into bar scene or games. My interests vary from good books and movies to classical music, but good conversation ranks at the top of my list. Seeking sincere and healthy male under 40. Phone and photo appreciated. Drawer F680.

WET PANTS

RAUNCHY, HANDSOME, SLIM, 34 years, moustache GM into piss games and J/O. Raunchy letter gets reply. Drawer F741.

GWM COUPLE, both 30, fit, horny, healthy, good-looking, seek couple or individuals to establish a circle of regular contacts. Enjoy raunchy, hard, safe sessions. Photo or descriptive letter guarantees reply. Drawer F742.

WANTED: HAIRY MASCULINE MEN

GWM, 25, not into bar scene seeks masculine hairy men to 30 for fun and friendship. Send photo and phone. Drawer F743.

MUSCULAR GAY MALE, health-conscious, seeks a friend for safe sex. Into massage, cuddling, JO, body-rubbing, oil sessions, chest-play. I am sexually sensitive on every square inch of my body and love pleasing every square inch of my partners. Please send photo. Drawer F745.

HAIRY, SMELLY YOUNG MEN

LOOKING FOR RAUNCHY SEX. I'm 21, white, 5'8" 140 lbs, very hairy body, good looks. Into talking dirty, sweaty, smelly, hairy bodies under 30. Eating ass, fucking, sucking cock, crusty underwear and light bondage are what I like. Possibly experiencing watersports or scat with right guy. Not into S&M or Masters, just good times. Send filthy letter and photo for mine. Drawer F748.

TRANSSEXUAL/TV WANTED by male 37. Get dressed and drop your skirt. Photo if possible. Box 294 Streetsville, ON. L5M 2B8.

GWM, 25, 5'11" 190lbs, dark blond, quiet, affectionate, into theatre, cinema, music, squash, etc looking for older man for friendship, perhaps monogamous relationship. Prefer secure, reliable person. Serious replies answered. Drawer F740.

GWM, 34, 6' 170 lbs, green/brown eyes and hirsute body, professional, into jogging and aerobics. Looking for fit GWM 25-40 with little or no body hair, firm butt, who loves being tongue-tickled all over, for steady one-on-one relationship. Drawer F732.

JO ENTHUSIASTS WANTED for phone fantasy. Seek hot, horny and imaginative men. Interests include uniforms and leather, bi and straight a turn-on. All verbal scenes considered. Send explicit letter with phone number and fantasy to Drawer F733.

GWM, 25, ATTRACTIVE, sandy blond hair, hazel eyes, tanned, 6'2" 150lbs, tired of being alone, would like to meet that special someone. Interests include cooking, cycling, working out, walks, VCR, quiet evenings. Reply with photo and phone. Drawer F734.

HANDSOME, INTELLIGENT GWM, 33, 6', blond, needs the attention of a tall, dominant, masculine, intelligent, stable, black male. Not big on bars. Interests include dancing, videos, nights at home, travel. Drawer F737.

CARE BEAR NEEDED

HANDSOME, SLENDER, ATHLETIC GWM, 31, intelligent, caring and playful, with a wide variety of indoor/outdoor interests is looking for a buddy/companion/lover to share in some innings and outings. Photo and/or phone appreciated. Drawer F731.

TRUCKERS, BIKERS, LEATHERMEN

LET ME HELP YOU with your heavy loads. Me: 5'11" 225 lbs, blond and bearded. You: well-built with large endowment (8" plus) and a raunchy attitude. Scenes: safe sex, top or bottom, suck and fuck, WS, FF, BD, SM, tit-torture, catheters, jock straps and socks. Hope something catches your eye. Call Bob after 7pm at 690-9177. Out-of-towners welcome to spend the night. Only serious men need bother to call — phone jerks needn't bother. Bisexual males and couples also welcomed, discretion assured.

J-O ENTHUSIASTS

GUY 35 WANTS to meet buddies for J-O marathons. Looking for guys who are 20-35, clean, masculine, always horny and who enjoy videos and baby oil. I am 5'7" 150lbs, hairy, husky build and masculine with a quiet personality. Let's share some hot fun. Drawer F723.

ARE YOU INTO—sharing your horniest thoughts, mutual stimulation, phone talk and hot J/O sessions? If so, and you're between 21 and 39, send descriptive letter with phone and best time to call. Drawer F724.

ANY ONE FOR BRIDGE? GWM professional seeks partners for social bridge with emphasis on enjoyment rather than high skill. Age range 35-50, downtown Toronto. Write Drawer F727.

HEY LOVER, STOP LOOKING!

HAPPY BLOND 30 year old male who loves life and wants as much life as possible seeks a younger partner to share everything with. You should be under 25 years, fit and ready to love and be loved. Race, nationality and religion totally unimportant. So come on, write me today. Drawer F730.

VERY GOOD-LOOKING, WELL-BUILT

HAIRY CHESTED MALE seeks similar health-conscious male. I'm 25; 5'10" 145 lbs, masculine, intelligent, athletic, with many interests. Seeking healthy, intelligent male with sense of humour, good body (with hairy chest) and wants to share in the adventures of life. Photo/phone appreciated in reply. Drawer F725.

I'M TIRED OF HEAD GAMES! Tired of doing time! I have exactly 12 months left before I'm out on the street. Through this ad, I hope to meet persons the same as myself. At the present, I'm working on a profession that will help me open my own business once free from this place. There is a great demand for hair stylists. Anyone wishing to write me, I will answer your letters. I am in my early 30s, 5'10", dark brown hair and clean face. Also, I'm a very lonely person, but nice to be with. Please write Nick Coffey, Box 760, Campbellford ON K0L 1L0.

I AM A thirty year old bisexual black male, 5'10", and weigh a muscular 205 pounds. I'm into body-building and I enjoy practically all sports, indoors and out. I like reading,

PHOTO BY DOUG GRENVILLE



PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

BI—M, 25, GOOD LOOKING 6' blue eyes, 150 lbs. Looking for good-looking transsexual age 18 to 32 or good-looking gay M age 30 to 45 for possible relationship. I enjoy quiet evenings at home, wine and song. I love sports and the outdoors. Will travel. Send photo if possible, all letters will be answered. Getting out within a year. Geoffrey J Botting, Box 760, Campbellford, ON, K0L 1L0, Canada.

music and meeting people, especially for the purpose of making friends, and the possibility of establishing long-lasting friendships and whatever else may grow upon us. Horace Jolly, Union Correctional Institute, jBox 221, Raiford, FL 32083.

S/M, Feb 4, 1955. I am 5'6" 145 lbs, brown eyes, black hair. Need a friend to drop a few lines to each week. Daniel Medina, 175-479, Box 45699, Lucasville, OH, 45699-0001.

MODELS & ESCORTS

● T O R O N T O ●

HANDSOME UNINHIBITED masseur/escort, 5'11" 160 lbs, solid body, up for some safe, healthy fun. Anything from sensuous massage to kinky fetishes and fantasies. Rodger 921-2614, noon to midnight (phone fantasy service also available).

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NO AGENCY FEES. A bright, attractive 22 yr old, honest and discreet, seeks position as escort. Call Steve. 961-4680.

HOT VERSATILE BLACK man, available for massage and escort modeling. Call 9am to 7pm 922-8059. Downtown location only. Fee.

HOT & HAIRY

LARSEN. Model/escort/masseur for gentlemen. Photography, modelling. Available anytime, call 964-3990, ext 143.

MUSCULAR, MASCULINE. Toronto trim beef. Over the hood of my truck/tailgate. Handsome and ready. Brad, 960-6402.

CLEAN-CUT, HANDSOME, athletic young man available for personal model/escort services. 469-8144.

STUNNING YOUNG BODYBUILDER, tanned and in contest shape. 5'11" 215 lbs, well-endowed, available for escort. Call Joe, 597-8985.

BIG BLONDE BODYBUILDER

TITLEHOLDER, VERY HANDSOME, tanned, well-endowed. 5'10" 210 lbs, 53" chest, 19" arms. Available for model or escort. Call Shawn at 597-1349.

AFTER BLACK YOU can't go back. Versatile, mature male, downtown. Nights out, days in. Box 1042, Stn F, Toronto, M4Y 2T7. 922-8059.

ATHLETIC, extremely handsome discrete exotic young male available for massage/model/escort/photos or any desire. Call for exciting time: 962-5902.

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● M O N T R E A L ●

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GWM seeks same

GWF seeks same

What does this mean?

Classified shorthand is a good way to say a lot in a little space. but it can leave you saying things you may not mean. If you're a Gay White Male or a Gay White Female looking for a fling or a friend, and if race doesn't matter to you, don't limit your options inadvertently. Tell people what you want in your own words and you'll get results!

A straight male friend once explained to me what he envied in gay culture: our open ease in speaking of sex. Last week I dined with some faggot friends; we spoke of rimming and cumming, of cocksucking and toe-nibbling as nonchalantly, or as chalantly, as we spoke of UNESCO or the raspberry vinaigrette. Our most characteristic artists of the modern age — Whitman, Genet, Scott Symons, Charles Demuth, Ned Rorem, Tom of Finland, to take a diverse selection — have above all one thing in common: playful honesty in talking about sex. Many lesbians seek out the company of gay men rather than straight women because of this ease. In fact, the main impact gay men have had on feminism appears in many women's attempts to re-eroticize themselves on their own terms, as we gay men have had to do for ourselves.

Perhaps our chief contribution to modern culture is this very openness. Virginia Woolf recorded a mixed-company tea in 1910 at which Bloomsbury's arch-bugger Lytton Strachey pointed to a stain on her sister's white dress. "Semen?" he said. "With that one word," Woolf wrote, "all barriers of reticence and reserve went down."

Think of your last social gathering dominated by gay men and compare it to your last one dominated even by the hippest of straights. Which one tittered at any mention of sex, pretended not to know who was doing what with whom, talked obsessively around sex instead of talking obsessively about it? At my last straight-hosted dinner — within days of the gay one, though without a raspberry vinaigrette — the only references to sex were cutesy-wootsie, or in the form of not-very-funny jokes. The wife, easily the most pro-gay and AIDS-informed of the four straights, could not bring herself to utter certain embarrassing words, among them the word "gay." I thought of Patti Butcher's hilarious skit in this year's Fruit Cocktail revue in Toronto. It featured two Valley Girls, Miss Conceived and Miss Conscrewed. So hip and sooo well-meaning, the two discuss AIDS but at every approach to the word "bumfucking" careen off into embarrassed shrieks; at every approach to the word "gay" they dive for cover under the liquid phrase "a male homosexual man."

Our writers, playwrights and filmmakers have begun to measure, or to display, the impact of AIDS upon our sex language. The liveliest moment in *No Sad Songs*, the recent film about the Toronto gay community's response to the epidemic, comes when playwright Sky Gilbert answers a question about AIDS-motivated changes in his sex life. "First I try to figure out what the hell a mucous membrane is," he says, "and then I try to stay away from it." In New York, Larry Kramer's play *The Normal Heart*, while based on a lot of hatred for gay culture, derives much of its vitality from the sexual and verbal energies of gay men.

Despite his personal vendetta against the community that made his play possible, Kramer's emotional and sexual rawness comes off well in contrast to those two shabby TV melodramas to which we have recently been treated: *Consenting Adult* last winter and, last month, the same play but with AIDS, this time around called *An Early Frost*. Neither of these was gay drama, of course; both were family-with-an-er-ah-homosexual-in-it dramas. And they were as different from the works of Gilbert and Kramer and Genet as my two dinners were from each other. In much the same way: in neither of the TV plays, both sooo

SAYING IT

WHEN WE SHY AWAY FROM "DIRTY" WORDS,
WE LOSE THE ONLY LANGUAGE
IN WHICH WE CAN SPEAK FRANKLY OF OUR SEX AND HOW
TO KEEP IT SAFE. MICHAEL LYNCH ON THE NEED
TO RECLAIM OUR DELICIOUS OBSCENITY

well-intentioned, could fucking or cumming be mentioned. Some of the audience took *Consenting Adult* to be a period piece, a charming tchotchka. If an educated, white suburban mother had to go to a card catalogue in her library to get information on homosexuality, it could hardly be contemporary. But *An Early Frost*, breathlessly current, refused us that period distancing. And yet, it asked us to believe that a gay man would have more physical contact with his grandmother than with his lover. That he and his lover would walk the open streets arm-in-arm but never so much as kiss at home. That a gay man in Chicago in 1985 could have night sweats, general dizziness and a collapse in the office without thinking — until the doctor spells it out in the hospital — that it could be Acquired Immune Deficiency Syndrome. These weren't gay men, in short: they were straight characters in gay blackface.

Finally, since it could not bring itself to talk openly of bumfucking and cumswallowing, *An Early Frost* asked us to believe that AIDS comes from sources that are more polite to name: bars, baths and promiscuity. Our hero believes he got the virus, you'll recall, because his lover went to one of those places. Later on, hero learns he could have picked up the virus long before he met lover, but that useful bit of information comes in no more than a tossed-off line, nothing to compare with lover's dramatic confession scene and

his instant eviction from their posh high-rise apartment.

Now, if blackface can be kindly, *An Early Frost* was kindly gay blackface. It was excellent propaganda against the infection-through-casual-contact lie and its consequent horrors. But attributing AIDS to promiscuity only reinforces the erotophobia that the film's family-with-an-er-ah-homosexual-in-it audience no doubt sought. The morning after, one Toronto mother told her gay son she had cried all the way through it; then she asked if his lover was "promiscuous." "Mom," he said, "I never would have thought you'd be asking me this." "I never thought my son would one day tell me he's a homosexual," she replied.

Fear of sexual specifics is not, alas, limited to "family" TV. Newscasters who pride themselves on getting the facts have avoided the fact of safe sex; to admit it exists, you have to say what it means. Instead they have opted for a blur that is sometimes funny but always dangerous. Recently on *The Journal*, Barbara Frum suggested that all gay men would have to give up all sex — or as she put it, become "chaste." (Two weeks later, a *W5* show on heterosexual transmission of AIDS hinted that the solution was to stop all heterosexual activity, but here the expert added, "I think that's unrealistic.") Gordon Jessamine of Canada's Laboratory Centre for Disease Control spoke recently on national TV about "people volunteering for AIDS through a lifestyle." (So we should beware of raspberry vinaigrette?) TV documentaries likewise won't utter the accurate words — a notable exception being that *W5* show, which momentarily flashed safe sex guidelines from the AIDS Committee of Toronto on the screen, and actually used the phrase "rectal intercourse" — but only after warning watchers that the segment to come uses "explicit pictures and language that may offend some viewers."

The daily press is as squeamish as Frum, and thus as wrong-headed. We get clear phrases that indict all gay sex, or odd ones that are mysteriously vague. (A cartoonist in *Christopher Street* captured these brilliantly: two spy-vs-spy cloaked figures trade test tubes clandestinely in a back alley. The caption: "exchanging bodily fluids.") Two years ago I helped the AIDS Committee of Toronto establish contact with Keith Norton, then Ontario's minister of health. He told me over lunch how some of his senior civil servants were distressed by what they called "street language" in ACT's healthy-sex brochure. The city council in Ottawa has obstructed distribution of guidelines there, citing obscenity, and other cities have experienced variations of this. At Pace University in New York City, the administration confiscated the November 14 issue of the student

newspaper because it used graphic language in describing ways for gay men to avoid getting AIDS; the school's chancellor called the use of four-letter words a "gross and inappropriate treatment of an important subject." Canada Customs has wiped out safe sex advice in a recent issue of *Blueboy*, keeping us from seeing that we shouldn't eat asshole, take cum in the ass or drink piss (see box). Even in a new mass-market paperback from a medical investigator at the US National Institutes of Health, a chapter called "Making Sex Safer" is cushioned with this apology: "Some will be offended by what they consider an excessive graphic detail.... To those who are shocked and offended, we would like to empathize with your immediate reaction." At least he included the chapter, which he didn't originally intend to do. Most media, print and electronic, won't even do that.

The mass media, for better or worse, are the public's chief source of information. Despite its blackface, more gay men probably watched *An Early Frost* than have ever read through a healthy sex pamphlet. Misinformation about transmission is thus serious business. When I'm asked these days what are the chief modes of transmission of AIDS, I reply: every broadcast and newspaper article that is not offensively specific about swallowing cum when sucking dick or bumfucking without a condom.

Simply as gay men, of course, we are already unspeakable to our families, many helping professions, the media, Customs. The *New York Times* and the *Toronto Star* still forbid editorial use of the word "gay" except to mean "merry." Canada Customs has halted *The Joy of Gay Sex* — the real meaning of which probably comes clear if you read that sentence without the italics. The CBC prefaces a dramatization of Jane Rule's *The Young in One Another's Arms* with the memorable warning, "Almost everyone is almost certain to be offended by something in the following presentation." And we tend to acquiesce, separating obscenity issues from issues of human rights or health as if there were no connection.

The same week *An Early Frost* was broadcast, the health cops in New York City shut down its most famous gay bar, the Mineshaft. Almost no one pretended that this would seriously curtail the spread of the AIDS virus, but Mayor Koch and Governor Cuomo won points with erotophobes — some of them gay — seeking scapegoats. The *Times* admitted that it would probably save only a few lives, but praised it as "getting tough on AIDS." Last winter I spent many a Tuesday night in the Mineshaft at gatherings of the New York Jacks — the city's most stringent and hottest jerk-off club. This healthy sex group

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"AN EARLY FROST" ASKED US TO BELIEVE THAT A GAY MAN AND HIS LOVER WOULD WALK THE OPEN STREETS ARM-IN-ARM BUT NEVER SO MUCH AS KISS AT HOME. AND SINCE IT COULD NOT BRING ITSELF TO TALK OPENLY OF BUM-FUCKING AND CUM-SWALLOWING, IT ASKED US TO BELIEVE THAT AIDS COMES FROM SOURCES MORE POLITE TO NAME: BARS, BATHS AND PROMISCUITY."

now has no place to meet, and you can bet your wad that the health cops aren't committed enough to the spread of health to provide a new space. Canada can claim no moral superiority here: under our Criminal Code, eyeing and jerking off cocks in a safe-sex group amounts to an indictable offence.

An Early Frost and the padlocking of the Mineshaft are mutually reinforcing products of the erotophobia that spreads AIDS. The question is: what can we do about it?

The gay community, at least in urban centres, is currently battered, embattled, beleaguered, fearful, mourning, longing, and tired. We are hardly the first community to face suffering and death on a large scale, even in this century. We are hardly the largest, or our suffering the most devastating. But we are having to learn a lot about terminal illness, unspeakability and death awfully fast.

For a moment now I speak for myself. I have lit a jahrzeit candle for one Larry and bore pall for another; have sat at how many bedsides holding

hands or kissing brows; have faced more actual deaths than I keep count of any more, and know there are many yet to face — if I myself live. At the moment I'm visiting John on his deathbed; the other night he asked Eilert and me to help plan his memorial service, since he knows that both gayness and AIDS will be unspeakable at his family's funeral for him.

Often I feel oddly on the other side of mourning. It's crazy, but I often think of men and women in camps or other dead-end death-machines, and feel that I understand for the first time how some could endure. While not yet ready to obey Jesus's injunction to let the dead bury their own dead — though the thought sometimes comes to mind — I often feel that mourning has its phases, that unless it turns to action its special blessing disappears. Your experience may overlap with some parts of this, may be different. But we probably share a deep paralysis of fear and mourning.

We are also living with threats to our liberty: the same Ontario that bitterly refuses to protect us in its Human Rights Code screens our blood without our knowledge and deposits the results into a semi-public record which could ruin many of us. *Newsweek* and *Maclean's* bounce around the idea of "quarantine" — political internment under the sheepskin of health protection. Our semi-public places — baths and bars — are under constant threat from cops and health authorities. We are very tired, and often, after tending our sick and burying our dead and comforting those who mourn, have no strength to fight.

We have maintained our vigilance most commonly in coalitions, working with health and medical and support persons, with other affected groups, with the devoted and the well-intentioned. But along the way we have lost something. *No Sad Songs* demonstrates, perhaps unwittingly, just what we have lost. Its tired and tiresome series of talking heads, almost all of which manage to contradict themselves, shows a community decentred, sapped of energy. Its dismal editing shows no clear sense of direction or audience. The contradiction at its core — trying, despite its title, to wheedle sadness from the audience — comes clear when we contrast it to two other documentaries about the gay community in crisis: *Track Two* and *The Times of Harvey Milk*. Taking Yonge Street in response to cop raids on our baths energized the first; candlelight mourning followed by cathartically blazing copcars energized the second. Those talking heads in *No Sad Songs* proclaim our enervation. There is no public action in this film, not even the moving Toronto AIDS candlelight vigil of last June.

No Sad Songs shows us a varied community badly in need of a vivifying current, a shock to action. Consciously or not, director Nick Sheehan implies that the great moments that will have to come have not yet come: whether sit-ins in the ministry of health until anonymous testing is possible, or human barricades to keep the cops out of the baths, or people with AIDS spitting and sweating on journalists who refuse to distinguish spit and sweat from blood and cum.

Myself, I cheer John Richards of Flint, Michigan, who on December 6 spat on some cops. Richards has antibodies to the AIDS virus, but does not have AIDS, and though doctors told the police that Richards's saliva put no one at risk, the sheriff jailed him in isolation and charged him with attempted murder. All gay men should be casting our saliva towards the *Toronto Star* editor who labelled Richards an "AIDS victim" in a front-page headline, thereby suggesting that everyone who is antibody-positive has full-blown AIDS. That misinformation is far more dangerous than a little spit on a few blue uniforms.

The shock to action has come in New York, where the Mineshaft closing and inflammatory

headlines in the *Post* have provoked public demonstrations and creation of the new Gay and Lesbian Anti-defamation League.

In Toronto, when our baths were raided (the cops here, as last month in New York, began with the most marginalized one, the Barracks), gay men formed the Right to Privacy Committee to defend ourselves and our spaces. In the process, we had practically to invent the right to privacy, which hardly existed. When our press was threatened with closure because of obscenity, we banded together and held out for a win. (In these times of liberal erotophobia, I like to remember a witness at one of the *Body Politic* trials — was it June Callwood? — being nagged by the Crown prosecutor: wasn't the word "bumfuck" obscene? No, she said crisply, it was admirably clear, you knew exactly what it referred to.)

Our arousal will come in conjunction with our words. We will at times lay aside our fear and mourning and revivify our language. In insisting to speak for ourselves in our own vocabulary, we will outrage the senior civil servants, embarrass the Frums — and along the way correct that enormous error in *People* magazine last summer to the effect that there are no erogenous zones on men's chests. I know perhaps two hundred nipples (not all on one chest) which will prove that wrong, and I think Barbara Frum should report it. When we come back to our obscenity — remember, it's not just "cumming" uttered over the vinaigrette that's obscene, it is ourselves — we will bring back to our culture a specificity, and thus a safety, that it has lost. If they take away our language, it is easier for them to take away our marginal bars and baths. If they take away those because someone says they're health hazards, we lose a particularly promising lab for developing a new safe-sex culture, and it will be easier for them

to require universal blood screening, "for health." If we agree to that, we can't easily disagree with them firing us because we're schoolteachers and might infect children, or quarantining us because we might let the virus spread into the straight population — since, as everyone knows, it's unreasonable to stop heterosexuals from having sex.

Let us retain and propagate our obscenity. Picture a public forum where we can exchange helpful hints — how to give a delicious ass-tonguing through Saran Wrap, for instance. Picture bars flowing as freely with condoms as with matchbooks. Picture a healthy sex guideline just under the weather report in the daily *Globe and Mail*. Picture more porn and better porn, which hardens our cocks and gets our fantasies flowing. Picture public concern with the health of hookers and hustlers, as well as with the health of their johns.

Picture the US and other countries offering hypodermic needles over the counter, as Canada now does, to really restrict the spread of AIDS. Picture s/m clinics in every small town, right beside the birth control clinics. After all, if you and I piss on the unbroken skin of each other's chests our sex is as healthy as soybean curd — if either of those happens to be your bag. Picture hot phone sex; as its contribution to curtailing the epidemic, Bell should give us a buck credit on our bill every time we cum over the phone. Picture yourself at the Club Baths, throbbing as you growl "I'm fucking your hot asshole with my hard cock until you can't stand up"; your boner already has on its condom and KY, or perhaps only your index finger (nails well trimmed, no open sores) is delighting his rectal mucous membrane.

Saying it, in all our delicious obscenity, will be what saves us. ●

And now the BAD NEWS...

No tips on safe sex would be complete without a list of things NOT to do as well. Since these are already pretty well known, and not much fun to talk about, we'll simply list them here once more. Therefore, on the negative side, if you want to enjoy safe sex, please DON'T:

1. Drink cum.
2. Eat asshole.
3. Take cum in the ass.
4. Drink piss.
5. Exchange saliva.

6. Have any kind of sex without washing with soap immediately afterwards.

7. Have orgies with many partners at one time.

8. Have sex when feeling run-down or "fluish"

9. Have sex when you know you're sick.

10. Overindulge in immunity-altering drugs (i.e., poppers, cocaine, ups, downs, marijuana, alcohol, etc.) during sex.

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GETTING F D BY CUSTOMS

The two boxes above appeared in volume 9, number 9 of *Blueboy*. The top one was in the US edition; the bottom one was what Customs allowed us to see in Canada. Note the safe-sex tips numbered 2, 3 and 4. So wary was Customs of bum-play that they also cut a line about getting fucked with a dildo out of the text. In Canada, it seems, dirty words are more dangerous than risky sex. Such puritanism has always been deadening; in this case it could turn out to be deadly as well.

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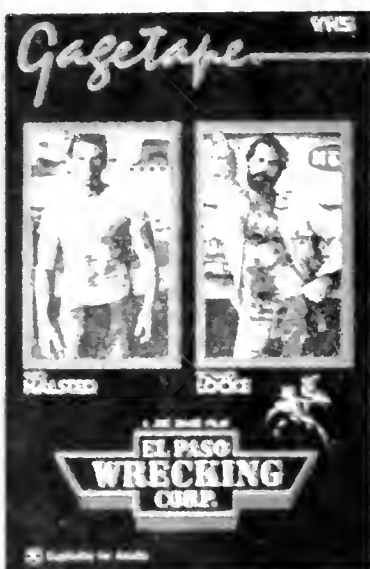
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